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APRIL 1953



The Los Angeles Temple

SPECIAL TEMPLE ISSUE



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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

PROMPTED by earlier studies in various countries, investigators at the Utah State Agricultural College Experiment Station have found that the feeding of sugar (sucrose) to beef and swine for short periods before slaughter produces slight increases in dressing amount, improvement in color, increase in sugar content, and less alkaline nature, and hence better keeping qualities.

THE supply of fresh water and the disposal of waste water are not problems peculiar to modern cities. The city of Mohenjo-Daro, on the Indus River in Pakistan, which flourished 3000-2000 B.C. had a well-organized system of aqueducts and drains.

PROFESSOR S. N. Kramer has recently translated a tablet written in the Sumerian language showing that Ur-Nammu who reigned over Sumer and Ur about 2050 B.C. had an enlightened code of laws including indemnities to be paid for severed nose, foot, or bones instead of "an eye for an eye." This was the oldest known lawgiver, three hundred years older than the famous Semitic lawgiver Hammurabi.

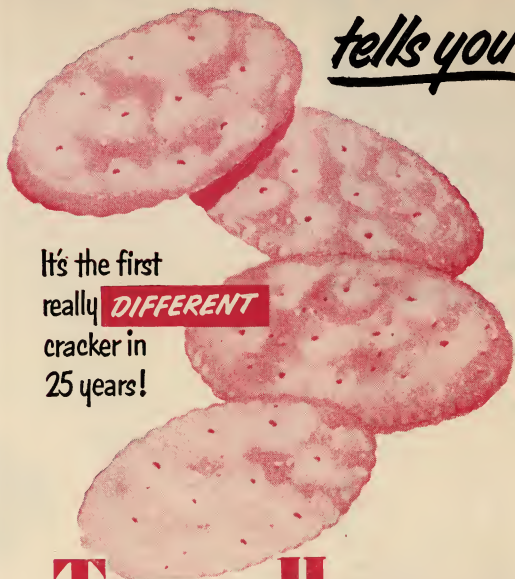
A NEW photographic lens has been announced by Eastman Kodak which has an f-number of 0.75 and a focal length of 110 mm. This exceptionally fast lens will be useful where very little light is available such as in cine-fluorography.

THERE is no blue pigment in the peacock's tail or in the beautiful wing of the morpho butterfly. The color comes from the structure of the material which produces an interference of light of the same type which gives the colors in an oil film, a soap-bubble, and mother of pearl.

AN IMPROVED deodorizing lamp has been developed by Westinghouse. This lamp by virtue of special glass transmits ultraviolet light which in turn changes some of the oxygen in the air into ozone, which in turn oxidizes molecules producing the odors. In a 3½ watt size it can be used in the home to eliminate odors from cooking, dampness, perspiration, and other sources.

APRIL 1953

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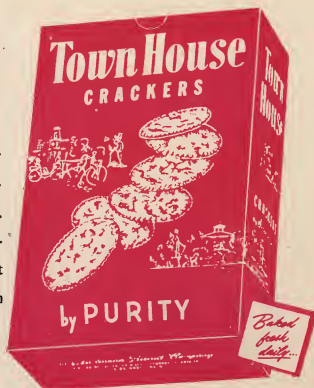


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NEW MUSIC FOR THE WORLD

WEDNESDAY evening, February 18, 1953, the historic Tabernacle on Temple Square in Salt Lake City was filled with glorious sounds, new to the world of music. The occasion was the world premiere and first performance of the *Oratorio from the Book of Mormon*. Composed by Leroy J. Robertson, Professor and Head of the Department of Music at the University of Utah (also a member of the Church music committee for many years), the new work was produced and conducted by Maurice Abravanel, musical director and conductor of the Utah Symphony Orchestra, assisted by the composer and musical staff of the University of Utah with its combined choruses. The text of the oratorio was selected by Professor Robertson from the books of Helaman and III Nephi. The work calls for full symphony orchestra, organ, choruses, and five soloists: Samuel the Lamanite (bass, sung by Desiri Ligeti); Jesus (baritone, Harold H. Bennett); Evangelist (tenor, Kenly W. Whitelock); soprano (Naomi Sanders Farr); and contralto (Melba Egbert). An enthusiastic audience gave the composer a tremendous ovation after the finale.

The Lord hath made bare his holy arm
In the eyes of all the nations.
All the ends of the earth shall see the
salvation of our God!
Awake, awake, put on thy strength O Zion!
Thy king cometh unto thee!
Glory unto the Father, unto the Son and
Holy Ghost.
Worlds without end. Amen.

President David O. McKay, in a brilliant four-minute encomium following the ovation characterized the work to the standing audience as "a great creation." It may well be that musical history was made on February 18, 1953.

Oratorio as a musical form received its modern impulse during the reign of Gregory XIII (pope 1572-1585). Gregory XIII reformed the old Roman calendar inherited from Julius Caesar, promulgating the current "Gregorian" calendar by the bull of February 24, 1582. This same worthy encouraged Filippo Neri in the use of dialogue and music in making instruction in scriptural history more effective, Palestrina contributing some of the music used in Neri's "lectures."

By 1600 Cavalieri's *The Soul and the Body* was produced in Rome, followed by works from the hands of Carissimi and Alessandro Scarlatti who in turn

by Dr. G. Homer Durham
UNIVERSITY OF UTAH

influenced, over a century later, George Frederick Handel.

Meanwhile in Germany, Heinrich Schutz was adding the well-known "chorale" as a regular feature (appearing in the Robertson work as "The Lord's Prayer" number, but in modern mode). On April 15, 1729, Johann Sebastian Bach produced the first rendition of the St. Matthew Passion, contributing also in his lifetime, the great B Minor Mass, the *Christmas Oratorio*, and the St. Luke and St. John Passions.

Handel's gigantic work, *Israel in Egypt*, was first performed April 4, 1739.

The historic premiere of the *Messiah* with its powerful text came on April 13, 1742. This work was to inspire Franz Joseph Haydn's *Creation*, produced for the public on April 2, 1798. Ludwig von Beethoven's *Mount of Olives*, handicapped by less attractive texts,

was first performed April 5, 1803.

From Beethoven to Robertson may beg comparison for some. But it is not at all impossible. Between 1803 and 1953, a span of 150 years, appear some great works. Felix Mendelssohn's *St. Paul* with its ever popular "How Lovely Are the Messengers" was first heard May 22, 1836. His *Elijah* (with its "Lift Thine Eyes," "It Is Enough") was performed August 24, 1846. Johannes Brahms' *German Requiem* (in recent years brought to Utah music lovers by J. Spencer Cornwall and the Tabernacle Choir on Palm or Easter Sundays) was introduced April 10, 1868, about the time the first general conference convened in the newly-completed Salt Lake Tabernacle.

Sir Arthur Sullivan spent most of his "worry energies" trying to produce great oratorios. *The Light of the World* came off August 27, 1873, having been preceded by *The Prodigal Son* September 3, 1869. However "Onward Christian Soldiers" and the immortal light operas, produced with the collaboration of Sir W. S. Gilbert, appear to have more survival value.

In the twentieth century, Sir Edward Elgar has given the world his *Dream of Gerontius* and the *Apostles* (1900 and 1903 respectively). In the United States,

THE IMPROVEMENT ERA

John K. Paine (*St. Peter*) and Horatio Parker (*Hors Novissima*) have attempted to create great church music of lasting significance.

An oratorio must convey a significant, central message through means of its text. This message must in turn be musically transmitted through recitative, aria, and chorus work on a grand scale, according to a grand design. The *Oratorio from the Book of Mormon*, prophesying the coming of Christ, and reporting his resurrected appearance and ministry in the New World setting, augurs well for the immortality of the Robertson work. It is distinctly a native American work with an American setting for the Messiah theme. The music is thrilling; the choral offerings are rich in what this amateur can best describe as "antiphonal counterpoint supporting a variety of inner voices to produce a tremendous, overall, melodic line." Here then is a rich spiritual contribution, out of America, for the art and life of these times, and for times to come.

LOOKING FORWARD

By Ruth May Fox

I DREAM of a glorious future,
Of a bright and better day
When every living creature
God's mandates will obey;

When no one will go hungry
Nor plead for daily bread;
No hearts be overburdened
With anguish, fear, and dread.

When every man will find a friend
In every other man,
And each will seek the good of all
According to God's plan;

When enmity shall disappear,
And wars be waged no more,
But peace and love and beauty
Abound from shore to shore;

When no weapons of destruction,
Designed by human hands,
Shall terrify the nations
Or devastate their lands;

When no homeless, starving children
Shall wander here and there,
Mid scenes of desolation
And moans of wild despair.

O Father, send repentance
That we may sense our shame
And realize with penitence
We have ourselves to blame.

Hasten, Lord, the promised day,
When wickedness shall end
And Christ shall reign in glory,
Our Brother and our Friend.

Then will the hills and valleys sing,
All peoples bend the knee
And listen to the words of God
On glories yet to be!

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The Cover

This month's full-color cover subject is a composite picture made from two photographs, (one) an architect's model of the Latter-day Saint Temple, now under construction in Los Angeles, and (two) some cumulus Utah clouds. The photography and the color work are by Hal Rumel Studios.

OTHER PICTURE CREDITS

Ancient Temple pictures by courtesy of Dr. Baurat C. Schick, 230, 231; E. G. Howland, 214; M. Wells Jakeman, 215; Oriental Institute, University of Chicago, 296.

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Salt Lake City 1, Utah

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Y.W.M.I.A. GENERAL BOARD APPOINTEE

Miss Lorraine Bowman, choral director at East High School in Salt Lake City, has recently been appointed a member of the Y.W.M.I.A. general board. A native of Provo, Utah, Miss Bowman has long interested herself in music of all kinds. Her mother was a pianist and began Lorraine's instruction on that instrument. Her brother was a trumpeter, and Miss Bowman learned that instrument. She also learned how to play the clarinet and the baritone horn, as well as to become so proficient in the art of the violin that she was concert mistress in the Provo High School orchestra. She has since mastered the viola, which she plays in the Utah Symphony.



Lorraine Bowman

After graduating from Brigham Young University, Miss Bowman commenced teaching at Horace Mann Junior High School in Salt Lake City. She later was transferred to Bryant Junior High and began the choral work for which she has become noted. She commenced her work at East High School as director of the band, orchestra, and glee clubs; but currently her work is with vocal music, with the exception of a violin sextet which she directs.

Miss Bowman's work in the Church has been largely in the Mutual. She has served as a Y.W.M.I.A. counselor in the Wasatch Ward Mutual and as Y.W.M.I.A. music director of the Yalecrest Ward since 1947. She has been assigned to the music committee of the general board.

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Ancient Temples and Their Uses

Here are some of the reconstructed temples and their furnishings that Dr. Sidney B. Sperry, professor of Old Testament Languages and Literature at Brigham Young University, writes about in his article "Ancient Temples and their Uses" beginning on page 230.

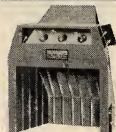
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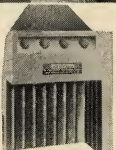
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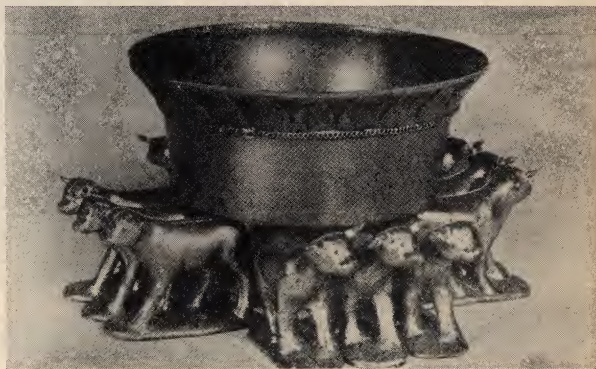
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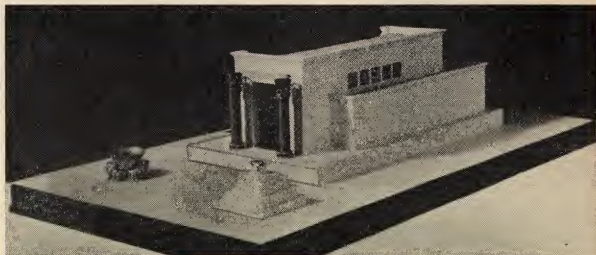
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The "Molten Sea" of Solomon's Temple. Howland-Garber reconstruction.



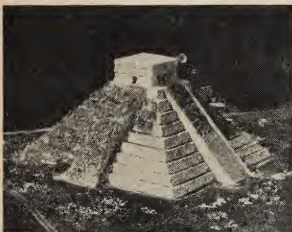
The Howland-Garber reconstruction of Solomon's Temple.



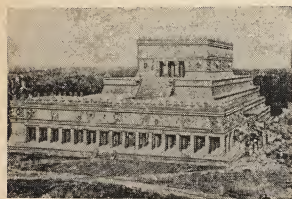
A side view of the interior of Solomon's Temple. Howland-Garber reconstruction.
THE IMPROVEMENT ERA



Cross section model of the Temple of the Cross, Palenque, Chiapas.



Temple of Kukulcan (Quetzalcoatl) Chichen Itza, Yucatan.



Drawing reconstruction, Temple of the Warriors, Chichen Itza, Yucatan.



A temple at Rio Bec, Yucatan.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

January 1953

25 LAYTON STAKE, the 203rd in the Church, was organized from portions of the North Davis (Utah) Stake. The new stake, with a membership of 4782, includes the Layton First, Second, Third and Fourth, and Sahara Village wards. Elder I. Haven Barlow, formerly bishop of Layton Second Ward, was sustained as stake president, with Elder John Milton Park, formerly bishop of Layton Fourth Ward, as first counselor, and Elder George Benjamin Wilcox, formerly clerk of North Davis Stake, as second counselor. Remaining in the North Davis Stake, with a membership of 5218, are the Clearfield First and Second, Anchorage, Syracuse, West Point, and Sunset wards. Elder George Smith Haslam, formerly bishop of Clearfield First Ward, was sustained as president, with Elder Keith Stoker Smith, formerly of the North Davis Stake high council, and Elder Harvey M. Broadbent, formerly superintendent of the Y.M.M.I.A., as his counselors. President George Harold Holt and his counselors, Elders Amos Roy Cook and Calvin D. Corbridge, of the old North Davis Stake were released. Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve were in charge of the organization and reorganization of the stakes.

Elder El Ray L. Christiansen, Assistant to the Council of the Twelve, dedicated the chapel of the Tracy Ward, San Joaquin (California) Stake.

31 THE appointment of Lorraine Bowman to the general board of the Young Women's Mutual Improvement Association was announced.

The appointments of Mrs. Ada B. Maxfield, Mrs. Vauna S. Jacobsen, and Mrs. Leone W. Doxey to the general board of the Primary Association were announced.

February 1953

1 ELDER HAROLD B. LEE of the Council of the Twelve dedicated the remodeled Twenty-fifth Ward chapel, Pioneer (Salt Lake City) Stake.

Elder Clarence Neeley, formerly second counselor in the Benson (Utah) Stake presidency, sustained as president of the stake, with Elders Cliff Wisner and Thilburn Russell Holt as his counselors. Released were President Merle G. Hyer and his first counselor, Elder David O. Hendricks.

Elder Myron L. Western, formerly

first counselor, sustained as president of the West Pocatello (Idaho) Stake, succeeding the late President Twayne Austin. Elder Calvin D. McOmber, Jr., formerly second counselor sustained as first counselor, and Elder Vernal H. Wardle sustained as second counselor.

Idaho Falls Fourteenth Ward, Idaho Falls (Idaho) Stake, formed from portions of Idaho Falls Ninth Ward, with Elder Rex A. Otley sustained as bishop. Newly sustained bishop of the Ninth Ward is Elder Milton A. Romrell.

2 FOLLOWING the storm and flood in the Netherlands, the First Presidency received this cablegram from President Donovan H. Van Dam: "All missionaries laboring in Holland are safe."

The annual month-long appeal for birthday pennies for the L. D. S. Primary Children's hospital was launched.

5 ELDER LeGRAND RICHARDS of the Council of the Twelve dedicated the remodeled chapel of the Grant Ward, Rigby (Idaho) Stake.

6 THE First Presidency received word that no lives of Church members were lost in the flood in the Netherlands. The Red Cross has been offered the use of all Church of Jesus Christ of Latter-day Saint buildings there for their use.

7 THE First Presidency announced the appointment of Elder John Kenneth Orton as president of the Tahitian Mission, succeeding Elder Othello P. Pierce, who has been serving as acting president of the mission since the release of President LeRoy R. Mallory. President Orton, whose home is in Phoenix, Arizona, filled a mission in Tahiti from 1924 to 1927. For nine years he served as business manager of THE IMPROVEMENT ERA.

14 THIS was the one hundredth anniversary of the ground-breaking for the construction of the Salt Lake Temple.

18 LEROY J. ROBERTSON'S Oratorio on the Book of Mormon was given its premiere performance in the Salt Lake Tabernacle.

21 MANY wards held reunions this week-end. It was announced that the number of wards in Salt Lake City had grown in 104 years from nineteen to 198; the number of stakes in the area had increased from one to twenty-six.

22 PRESIDENT David O. McKay dedicated the chapel of the San Mateo Ward, Palo Alto (California) Stake.

Elder Harold B. Lee of the Council of the Twelve dedicated the chapel of the Bennion Ward, North Jordan (Salt Lake County) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Monticello Ward, San Juan (Utah) Stake.

24 THE ANNUAL all-Church M Men basketball tournament opened at Deseret Gym at 11:00 a.m. and at the field house of the University of Utah at noon. Colorful exercises were presented at the field house at 8:00 p.m. For the first time this year, twenty-eight M Men teams are participating in the five-day tournament. Salt Lake City Gleaner Girls sponsoring the teams were: Joan Manwaring, Joan Robbins, Kathie Pearson, Dixie Weight, Marilyn Rae Reath, Betty Nelson, Annette Sharp, Jean Messenger, Launa Lone, Charlotte Sheffield, Alberta Clayton, Joyce Werrett, Judy Nelson, Mary Dawn Bailey, Lenore Hall, Charlotte Hawkins, Lillian Carlisle, Valaine Pack, Jean Ammott, Carol Jacobsen, Barbara Nelson, Mardean Rippon, Donna Gordon, Jerry Clawson, and Barbara Boyer.

Scores of today's games were as follows:

Mantua 32; Spanish Fork First 43. Aurora 38; Salt Lake City Twenty-sixth 47.

Logan Fifth 51; Blanding 37.

Gooding 32; Edgehill (Salt Lake City) 55.

Reno 57; Mt. Emmons 42.

Mesa Tenth 53; East Midvale 44.

Park 55; Sugar City 39.

Redondo Beach 57; Murray Third 27.

Logan College Hill 56; St. Anthony 39.

Brigham City Fourth 53; Salt Lake City Seventeenth 51.

Hill Spring 30; Salt Lake City Thirty-third 50.

Rockville 39; Fairmont 64.

Washington, D. C., bye; Dublin, bye; Maywood, bye; Eugene, bye.

Committee in charge of this tournament are Marvin J. Ashton, chairman, and Clark N. Stohl; Jay DeGraff, Floyd Millet, Gordon Owen, Dr. Richard Tanner, Will Gillespie, and Parry D. Sorensen.

(Continued on page 268)
THE IMPROVEMENT ERA

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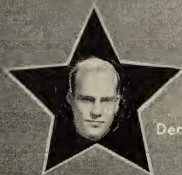
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And verily I say unto you, let this house
be built unto my name, that I may reveal
mine ordinances therein unto my people

DOCTRINE & COVENANTS 124:40



RABBONI

In Rock Creek Cemetery, Washington, D. C.
By Gladys Stewart Bennion

WILTED with anguish she sought Him in the tomb
That April day, when velvet bloom
Of pale astonished flowers
Whitened griefs for distant bowers
With mystery.

He was not there, within that shadowed prison;
Her Son, her Lord, her King had risen;
Falteringly she stood upon the edge of hope.
She need no longer grope
For understanding.

Life eternal had pushed past death's narrow cell,
Her Son had risen, and all was well!
Love, loyalty, and faith's sharp purifying fire
Had now made manifest man's soul desire
For immortality.

EASTER ONCE MORE

By Iris W. Schow

THE cock crows twice; the black begins to fail;
The shutters closed against the day unfold;
Dawn floods the eastern sky; the pall of cold
Is lifted from the land; warm rays prevail.
The silent lily bud that was a pale,
Sealed sepulcher, has softly loosed its hold;
Its occupant stands clothed in cloth of gold,
While earth recalls again that stone is frail.

And so the anguished hours of that last night,
The scoffs, the sneering, and the thin-lipped scorn,
The travesty of justice swayed by spite,
The final, brutal crowning with the thorn,
Fade and are blotted out by living light,
Lost in the radiant blaze of Easter morn.

MEMORANDUM

By Frances Rodman

CALL me at half-past April;
That is the witching time,
When emerald syllables tipped with pink
Spell out a new, new rhyme;
When on the topmost apple bough
A thrush's throat makes song
Out of the thought we two must share—
"Now it will not be long!"

Call me at half-past April;
I'll open the door in a trice.
Oh, when I know that the time has come
You'll not have to whistle twice,
For I have an understanding
With April, to meet her where
She stands with the morning in her eyes,
And sunlight on her hair.

BENEDICTION

By Thelma Ireland

WITH war clouds threatening overhead,
The world in grave alarm,
With doubt and fear within my heart,
I go out to the farm.
I watch the trusting birds build nests;
I smell the fresh turned sod
And blooming fruit trees. Then I know
The permanence of God.

SPRING

By Catherine E. Berry

THIS is the gusty time of the year,
When the wind is released by Spring.
Like a restless tiger, it leaps and roars,
Having itself a mad, wild fling;
It rattles the windows, shakes the door,
And bends the young trees to the ground;
It howls down the chimney, and then it
blows

Around the house—around, around!
March is a lusty, gusty month;
The wind is a tiger on a fling.
It sweeps a pathway, wide and clear,
For the green-jeweled footsteps of Spring.

NEW ENGLAND SPRING

By Eleanor Alletta Chaffee

NEW ENGLAND's waking gently from her sleep,
Not like young April, careless, with a song,
But wearing winter still, and all the deep
Wisdom that darkness stores up winter-long.
In luminous barn windows gray light draws,
A frosty outline where late snows were laid.
The farmer whistles now with little cause
Save that he sees the shrinking of the shade
Between his lantern and the house. His eyes
Scan for a moment the swinging weather vane
Already tipped with gold from early skies
Whose indigo seeps earthward like a stain.
New England wakes, and in the lark's first
flight
Shakes off the silence of her long, chill
night.

SPRING IN MY SOUL

By Lydia Bennett Egbert

TODAY when skies were shadowed
And my heart was overcast,
And my soul was weary, yearning
To dispel long winter's blast,
I ventured from my cottage
And sought a neighbor's need,
With smiling lips and willing hands
Performed a friendly deed.
I raised my eyes to brighter skies
And set my love for my goal.
Then sunshine flooded through my heart
And spring was in my soul.

MIRACLE

By Sylvia Probst Young

YOU must come back, for spring is here
again;
Here in these woods that were so white and
cold,
The gentle clouds of April scatter rain,
And daffodils are raising heads of gold;
The willows lift their leafing arms to greet
Returning birds and winds that sing and
sigh;
The grass is velvet green beneath my feet.
This miracle is spring—and that is why
You will return because the heart of you
Is in these waking woods—you will be here
Some springtime morn when all the world
is new,
To walk again beside me, O my dear.

And when the days start with a robin's song,
The waiting time seems never quite so long.

DARK APRIL

By Beverly Boone

COLD winter's grasp has left the hills.
Soft zephyrs play at hide and seek
All through the grass. Your garden is
Resplendent with new daffodils.

It's spring, Diane, or did you know
Dark April's clouds are bursting with
Imprisoned drops of silver rain?
The season came—but it was slow.

Why should it come on leaden wing—
Too late to cheer your cumbrous heart
Or bring new hope to spring-starved eyes.
Where you are, Dear, do they have spring?

EMPTY FLOWER BED

By Theresa E. Black

IN April the earth was so thirsty
Its tongue had a hard crusty coat.
I fed it dry seeds of bright flowers,
And rains washed them down its parched
throat.

I fed it more seeds by the package.
I wanted a nice flower bed,
But the soil that I tended is empty—
There are plants in the trash heap instead.

IF SPRING IS IN YOUR HEART

By Zara Sabin

BRAVELY bright on darkling stems
Lilac buds are swelling—
Polished points of promise
Of beauty soon to be.
They press against my window,
As if they would be telling
Secrets of the springtime
To no one else but me.

"It matters not," they whisper,
"How deep the snows now lie;
How dark the storm clouds gather,
How slate gray is the sky.
There will always be a springtime
Even though the teardrops start—
You need not fear the winter
If spring is in your heart."

DAFFODILS

By Gene Romolo

BETWEEN uncomely coverings of brown,
They lie asleep until spring's whisper-
ings
Dispel, from earth, the winter's chilling
frown;
And ere one feathered throat an aria sings,
They, fully awakened, like first butterflies
Unfurling fulgent wings, from buds unfold
A fragrant, petaled beauty and arise
In full-blown loveliness of chaliced gold.
No other bloom so perfectly fulfills
The spirit of the spring as daffodils.

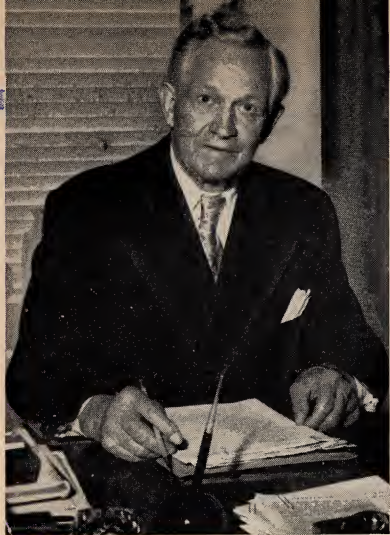
SONG

By Elaine V. Emans

MORE lovely than a house returned
To order after disarray
Is a mind too long an easy prey
To fear and worry which has learned

At last the ability to cease
Allowing either sly tempter
To lift the latch and boldly enter.
Nothing can match a mind at peace.

THE IMPROVEMENT ERA



As Youth Looks Toward Marriage

by President David O. McKay

OUR home joys," says Pestalozzi, "are the most delightful earth affords and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good; it lifts them up to their Father in heaven." Such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished.

It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In the minds of the young such a standard is a protection to them in courtship, an ever-present influence inducing them to refrain from doing anything which may prevent their going to the temple to have their love consummated in an enduring and eternal union. It will lead them to seek divine guidance in the selecting of their companions, upon the wise choice of whom their life's happiness here and hereafter is largely dependent.

The exalted view of marriage as held by this Church is given expressly in five words found in the fifteenth verse of the forty-ninth section of the Doctrine and Covenants, "Marriage is ordained of God." That revelation was given in 1831 when Joseph Smith was only

twenty-five years of age. Considering the circumstances under which it was given, we find in it another example among hundreds of others corroborative of the fact that he was inspired of the Lord.

Although there is evidence that some people have looked upon the marriage ceremony as continuing after death, yet, generally, the ceremony is valid only "until death do us part." Joseph the Seer, grasping the eternal nature of love as the most divine attribute of the human soul, as an everlasting attribute of the spirit, revealed the eternity of the marriage covenant, a doctrine so beautiful, so logical, so far-reaching in its significance that if it were adopted in its entirety, many of the present evils of society might be abolished.

And yet, if I mistake not the signs of the times, the sacredness of the marriage covenant is dangerously threatened. There are too many thoughtless, hasty marriages entered into without enough time taken to consider the temporal or eternal consequences. There are too many places where the marriage ceremony may be performed at any hour of the day or night without any previous arrangement—the license issued and the ceremony performed while the couple waits. Such marriages too often end in disappointment and sorrow; and, oh, how far they fall below the true ideal! As far as

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The Editor's Page

THE EDITOR'S PAGE

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lies within our power, we must warn young couples against secret and hasty marriages.

I mention these things not in the spirit of pessimism nor as a crier of impending calamity, but with the desire to call attention to the necessity of our maintaining the high standard of marriage set forth in the revelations of the Lord.

The eternity of the marriage covenant is a glorious revelation, giving assurance to hearts bound by the golden clasp of love and sealed by authority of the Holy Priesthood, that their union is eternal.

Temple marriage is basically appealing; it is scientifically sound; and any young man who takes his sweetheart to a temple should go there with the understanding that their union is to be just as eternal as the love that has brought them to the altar. Some may question it. But let's look at the principle of it.

Will you name for me in your minds the most divine attribute of the human soul? It is not sympathy. (And girls, be careful not to be misled by sympathy. True, sympathy is next to love, but it is not love.) Love is the most divine attribute of the human soul, and if you accept the immortality of the soul, that is, if you believe that personality persists after death, then you must believe that love also lives. Is that not sound? And I ask you this: Whom shall we love when we recognize those personalities in the next world?

True, we are admonished to love everybody. Yes, we should love everybody now; but you and I know that we love those whom we know best. I love her whom I have seen sacrifice her life for the little loved ones—her by whose side I have sat and together prayed for an afflicted darling! I shall love my mother

who I know offered her life that I might have being. When we meet these personalities in the eternal realm, we shall recognize them and know them because of these experiences in this life. And the union of loving hearts will be perpetuated after life. That is why we are married—sealed—for time and eternity. It is not a mere dogma of the Church—it is the part of wisdom to choose the house of the Lord in which to plight your love and to consecrate your vows.

Let me give you a glimpse of the significance of such a marriage. The bridegroom kneeling at the altar has in his heart the dearest possession that a husband can cherish—the assurance that she who places her hand in his, in confidence, in marriage, is as pure as a sunbeam—as spotless as the snow newly fallen from the sky. He has the assurance that in her purity and sweetness she typifies divine motherhood. Now, young man, is not that complete faith and confidence worth everything else in the world?

And equally sublime is the assurance the young girl has that the man she loves, to whom she gives herself in marriage, comes to her with that same purity and strength of character which she brings to him. Such a union will indeed be a marriage ordained of God for the glory of his creation.

Young men and young women who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage which God has ordained—the union of a man and woman worthy to have their marriage consummated in the temple of the Most High.

This is your heritage, youth, as you contemplate an eternal partnership; and I pray that you may realize it and find the true joy and happiness of such a cherished ideal.

L.D.S. Temple at Hawaii.



One hundred years have passed since the laying of the cornerstones of

THE SALT LAKE TEMPLE

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

APRIL 6, 1953, will commemorate one hundred years since the laying of the cornerstones of the Salt Lake Temple. This was a solemn occasion, for the members of the Church understood the significance of temples and the eternal nature of the ordinances to be performed in them. The Saints had been driven from their homes after erecting a sacred temple to the name of the Lord in which the ordinances of exaltation belong, and they longed for the time to come when another house of the Lord should stand in which they could go and receive these sacred blessings.

During the westward journey the building of a temple was frequently discussed. On the evening of July 28, 1847, President Brigham Young, with some of the Apostles and Thomas Bullock, the clerk, walked from the camp in Salt Lake Valley to the site chosen for the temple. There President Young raised his hands and said: "Here is the forty acres* for a temple, and the city can be laid out perfectly square north and south, east and west." Ground was broken in February 1853, several thousand members of the Church assembled where President Young made some preliminary remarks after which the General Authorities and other officials took their places around the foundation, and the ceremonies proceeded as follows:

The First Presidency with the Patriarch, John Smith, laid the first, or southeast cornerstone, in accordance

*Later the size of the site was reduced to ten acres.

Workers chiseling the stone for the Salt Lake Temple in Little Cottonwood Canyon.



with the pattern given by the Prophet Joseph Smith, and President Young gave the oration saying:

We dedicate the southeast cornerstone of the temple to the Most High God. May it remain in place till it has done its work, and until he who has inspired our hearts to fulfil the prophecies of his holy prophets, that the house of the Lord should be reared in the "tops of the mountains" shall be satisfied, and say it is enough.

President Heber C. Kimball offered the prayer of dedication at this stone, and the assembly then gathered at the southwest cornerstone, which was laid by the Presiding Bishopric, followed by the oration by Bishop Edward Hunter and a prayer of dedication by Bishop Alfred Cordon. Then the northwest cornerstone was laid by the presidency of the high priests, and President John Young of that quorum delivered the oration. Elder George B. Wallace offered the prayer of dedication. The last, or northeast cornerstone, was laid by the Council of the Twelve Apostles. Elder Parley P. Pratt delivered the oration, and the prayer of dedication was offered by Elder Orson Hyde.

At the afternoon services President Brigham Young made the following remarks:

I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July [1847], I was here and saw in the spirit the temple not ten feet from where we have laid the chief cornerstone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me, I never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it

(Continued on following page)

Crowd assembled at the laying of the capstone of the Salt Lake Temple.



The Salt Lake Temple

(Continued from preceding page)

is done. I will say, however, that it will have six towers, to begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the center of temples we shall build, and on the top groves and fish ponds.

As a boy I used to go up to the temple block and watch the men carving the hard granite stones and raise and place each in its chosen spot, and to me this was indeed a slow process. In my boyhood anxiety I wondered if I would live to see the temple finished. I also frequently visited the blacksmith shop farther up the street on North Temple where the tools were sharpened. In the summers much of my time was spent in Little Cottonwood Canyon, and there I watched the men digging and blasting the great granite blocks and preparing them for delivery to the temple. I can remember the days of the ox teams and how they tugged with their heavy loads, and how at intervals down the canyon road rough-cut blocks had skidded from the wagons and were lost. As I grew, my patience became more reasonable, and I saw the grand edifice rise stone upon stone until all were laid perfectly in their places, and the building was ready for dedication.

It was my privilege to be present in April 1892, at the ceremonies of the laying of the capstone.

In the general assembly in the Tabernacle, President Lorenzo Snow of the Council of the Twelve explained to the congregation the order of the ceremony to be held at the laying of the stone and taught the assembled Saints how to proceed with the Hosannah Shout. After remarks by President Wilford Woodruff the congregation proceeded to the southwest corner of the temple where a platform for the General Authorities had been built. After appropriate exercises, President Woodruff pushed an electric button, and the capstone was laid. Then followed the Hosannah Shout. Elder Francis M. Lyman of the Council of the Twelve moved that efforts be made to finish the temple so that it could be dedicated on April 6, 1893. This motion was received with enthusiasm by the vast assembly of about forty thousand.

On April 6, 1893 the temple was ready for dedication. President Wilford Woodruff offered the dedicatory prayer which was followed by the Hosannah Shout led by President Lorenzo Snow. These services were repeated almost daily until April 24. Thirty-one meetings were held, and a total of seventy-five thousand people had the privilege of attending. As a young man holding the Aaronic Priesthood, it was my privilege to be present at the opening session. With others holding the Aaronic Priesthood I had a place in the gallery on the north side of the assembly room. I was greatly impressed with the wonderful spirit of these exercises and have looked back to that day many times with deep feelings of satisfaction.

Tuesday, May 23, 1893, the temple was opened for ordinance work under the direction of the First Presidency, Wilford Woodruff, George Q. Cannon, and Joseph F. Smith, and the great wish of President Brigham Young had been fulfilled. This, of course, was not the first temple in Utah to be erected, but it was the one above

(Continued on page 294)



Robert D. Young,
President of the Salt
Lake Temple.



Salt Lake Temple site, in 1865.



Salt Lake Temple under construction.



Photograph of Temple Square taken about 1890.

"A history in stone of the people who built it" may be said of

THE LOS ANGELES TEMPLE

by Edward O. Anderson

CHURCH ARCHITECT



President David O. McKay at the ground-breaking ceremonies, as he removed the first shovelful of dirt for the Los Angeles Temple, September 1931.
APRIL 1953

A DREAM of many years is being realized—a Latter-day Saint Temple is taking form in Los Angeles. Work is running well ahead of schedule. Forms are being built, reinforcing steel is being placed, and concrete is being poured. Early in February, crews started pouring the concrete for the ground floor.

It was a great day last summer when power equipment started the excavation. Since the temple is being built on very hard ground, shovels operated by compressed air are required to trim up the trenches.

The former board of temple architects, of which the writer was a member, started making sketches back in 1937. We were very sincere in our

work. One of the first things we did when we visited the site was to gather in a group to offer a prayer to the Lord for help in this great work. Arthur Price, architect from the Presiding Bishop's office, was with us as adviser, and Hyrum C. Pope who has since passed away; John Fetzer, Georgius Y. Cannon, Ramm Hansen, Lorenzo S. Young, and the writer comprised the board. This was only a short time after President Heber J. Grant had announced on March 6, 1937, that a temple site on Santa Monica Boulevard, near Westwood, consisting of over twenty-four acres had been purchased by the Church from Harold Lloyd, of motion picture fame.

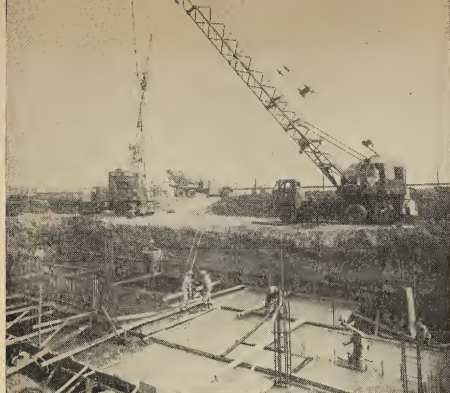
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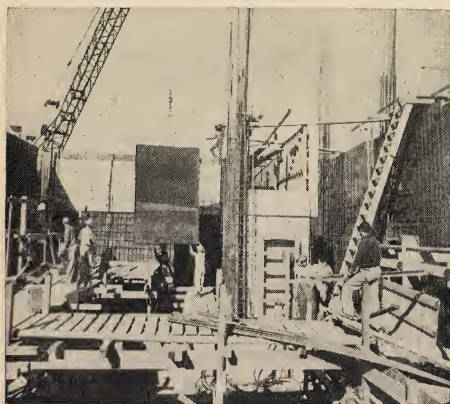
Laying steel and building forms for the baptismal font. Note the depth of excavating.

The Los Angeles Temple

(Continued from preceding page)



Pouring cement with huge crane, and girders placed.



Placing forms before pouring the cement.



Construction progress goes forward. Note the walls at left where forms have been removed.

Sketches were made and plans were prepared for a temple to accommodate a company of two hundred persons. Before the plans were fully completed, however, World War II stopped the work. After the war, zoning problems caused further delays. In January of 1949 the First Presidency asked the writer to prepare drawings for a larger temple, one to accommodate a company of three hundred persons, equal to the Salt Lake Temple in size, and to add an assembly room on the top floor. This is the first of the temples to be provided with the upper assembly room since the Salt Lake Temple was built.

In the meanwhile, legal details were cleared and government approval of the undertaking was obtained. In addition to the temple, the project consists of a mission home now under construction, a bureau of information, a heating plant to be started soon, and the recently completed Westwood Ward chapel.

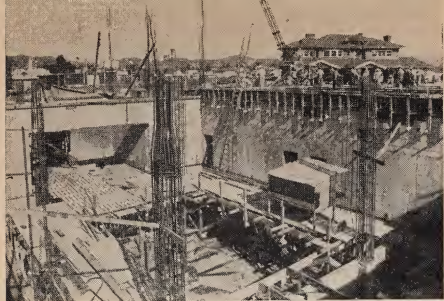
A complete set of plans, with all details and specifications, had to be submitted to the Los Angeles building department before the building permit was issued. In the meeting with the Los Angeles building officials, it was necessary to explain the function of the temple. When these men realized the importance of the temple and reviewed the record of Latter-day Saints living in California, they said they would be glad to have a Latter-day Saint temple in Los Angeles, and helped in every way to obtain the necessary permits.

The actual building of the temple is carried on in a very efficient, systematic manner. Details of construction are taken up first with the architect by the head foreman, Elder Severne D. Loder; the project engineer, Elder Virge M. Butler; and the construction supervisor, Elder Soren N. Jacobsen. Drawings are made for the concrete forms in the shop drafting room on the site; shop drawings of sub-contractors and of all manufactured items are checked by the architect; they are then re-checked with the foreman and the project engineer. When finally approved, they are sent to the sub-contractors and to the manufacturers for fabrication.

Only the best materials are being used in the construction of the temple. The concrete is being mixed right on the site to insure the quality of the mix—highest quality sand and gravel having been obtained and blended with the right amount of water. An admixture has been included to damp-proof the concrete and make the mix more workable. In addition, as the concrete enters the forms, it is vibrated by a power machine to distribute the concrete to all parts of the forms and around the steel.

The exterior foundation walls of reinforced concrete will be faced with a base of granite veneer two and one-half inches thick, attached to the foundation with anchors set in the concrete. The exterior walls, also of reinforced concrete, will be faced with a two and one-fourth inch thick slab of reinforced high-strength concrete of quartz chips and white Portland cement. Most of these slabs are eight feet wide and seven feet high. The temple will be crowned with a statue of the

THE IMPROVEMENT ERA



Note depth of the structural steel columns. Forms have been removed from walls.



Pouring the first floor.

Angel Moroni of hammered copper coated with gold leaf.

Almost everyone who comes here agrees that this is a choice site for a temple in Los Angeles. The first floor of the temple will be about fifty feet above Santa Monica Boulevard. The reflecting pool court enclosed within the protecting arms of the annex and the promenade extending in front of this will be above all surrounding immediate neighborhoods. On account of this elevation and by careful planting, the grounds around the temple and extending as far north as the Westwood Ward can be isolated. With the elevation, the setting, and with the mountains and ocean in view in the background, we feel that a type of spiritual isolation can be attained on these temple grounds much as though they were surrounded by a wall.

Although it would be difficult to detect architectural influence of the South Pacific in the design for the temple, I am sure that if one looked closely enough, the honest faith of the Polynesians could be found in the solid walls as, during the planning stages, the writer's heart was divided between two great loves: the love of the temple work and the love of the work in the South Pacific.

We believe the proper way to identify a building is not to explain its style of architecture but to point out its individuality and describe its character. We do not speak of the style of the Tabernacle on Temple Square in Salt Lake City. We admire its character. We know, those of us who are acquainted with building principles, that it is a living testimony to the truthfulness of the restored gospel. No engineer, no archi-

tect is brave enough to build without the direction of the Lord, who led the early leaders of our Church to build as the Tabernacle was built. Would it not be well to say that this Los Angeles Temple is 1953 architecture? It is influenced by the materials used and by the method of construction. It is built of concrete, a material which is flexible. It can be molded in any shape, and the surfaces can be pierced as often as necessary without excessive cost. As the building grows, it will take on or assume its character.

It has been said that a building, religious or public, is a history in stone of the people who built it. We have been instructed by the General Authorities of the Church to design and build a good building. The Los Angeles city building inspectors tell us it will be one of the best, if not the best, buildings in the city. We hope the temple will express the integrity, faith, and spirit of the L.D.S. people of today.

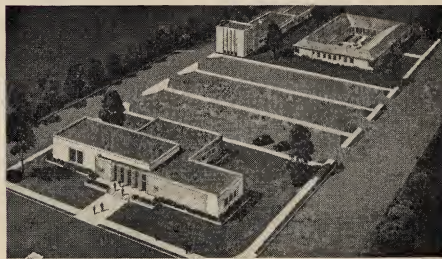


Building the second story.



Working model of one of the approaches fronting on Santa Monica Boulevard.

APRIL 1953



Architect's model of the adjoining buildings: Bureau of Information, Mission Home, heating plant, and utility building.

The Beginning of the Blessing

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

OUR LORD and Savior came personally to earth to introduce temple work. His eyes were as a flame of fire, and his countenance shone above the brightness of the sun, in the Kirtland Temple, as his voice declared:

... lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. . . .

Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people.¹

Following this divine introduction, Elijah the prophet appeared and restored the sealing powers of the priesthood, with the authority to turn the hearts of the fathers to the children, and the children to the fathers.

As a direct consequence of these visitations on April 3, 1836, the cornerstone of the Salt Lake Temple was

laid seventeen years later, on April 6, 1853.

On that historic day the minds of the Saints in the Salt Lake Valley must have been reminiscent. With Wilford Woodruff they must have recalled that, on their first view of the valley,

thoughts of pleasant meditation ran in rapid succession through our minds at the anticipation that not many years hence the House of God would be established in the mountains and exalted above the hills.²

The first sermon on July 25, 1847, by Elder George A. Smith, was "a very interesting discourse" on the building of a temple in the tops of the mountains. They remembered the words of Isaiah.³ The very first building planned for the new city to be was the temple.

Now the work had actually commenced. The occasion was more momentous than any uninspired man could realize. It was a day of fulfillment as well as the beginning of a new era. President Brigham Young addressed the gathered throng.

... what are we here for, this day? To celebrate the birthday of our religion! To lay the foundation of a temple to the Most High God, so that when his Son, our Elder Brother, shall again appear, he may have a place where he can lay his head . . . and the temple, of which we have now laid the southeast corner stone, will arise in beauty and grandeur, in a manner and time which you have not hitherto known or contemplated. . . . May it remain in peace till it has done its work, and until he who has inspired our hearts to fulfil the prophecies of his holy Prophets, that the house of the Lord should be reared in the "tops of the mountains" shall be satisfied, and say, "It is enough."⁴

Clearly here was to be a temple with a mission of supreme importance.

"The placing of the cornerstones was celebrated as an accomplished triumph, though but a beginning."⁵ It was a still mightier triumph when, forty years later, the Salt Lake Temple was dedicated. The rejoicing of the Saints was voiced in the dedicatory prayer by President Wilford Woodruff, April 6, 1893. The prayer revealed the twofold nature of the mission of the temple—of all temples—for the blessing of the living and the blessing of the dead. Truly the liv-

¹Cowley: *Life of Wilford Woodruff*, p. 313.

²Isaiah, 2:2-3.

³Discourses of Brigham Young, pp. 632, 640, 641.

⁴Talmage: *The House of the Lord*, p. 139.

⁵Talmage: *The House of the Lord*, p. 139.



Approximately sixteen million cards are now in these files of the index bureau. Here employees are checking so that temple publications will not be duplicated.

Brigham Young University students reading microfilm on the Kodagraph machines. The Genealogical Office has about eighty of these machines.

THE IMPROVEMENT ERA



Another busy department is the archives. Here Church members have sent in their family group sheets.



Students of B.Y.U. checking their own genealogical lines in the library.

ing had great cause to rejoice. So also had the uncounted dead. At another session of the dedication service President Woodruff announced:

There is a mighty work before this people. The eyes of the dead are upon us. This dedication is acceptable in the eyes of the Lord. The spirits on the other side rejoice far more than we do, because they know more than we do of what lies before the great work of God in this last dispensation. . . . The Son of God stands in the midst of that body of celestial spirits, and teaches them their duties concerning the day in which we live and the dedication of this temple, and instructs them what they must do to prepare and qualify themselves to go with him to the earth when he comes. . . .⁹

On this centennial of the commencement of the Salt Lake Temple it is opportune to glance back and view some of the accomplishments, since that day, in ancestral research and in temple service, in fulfillment of our great latter-day mission.

Truly the hearts of tens of thousands and hundreds of thousands of the living have rejoiced because of the blessings and spiritual power poured out upon those who have gone to the Salt Lake Temple and other temples of the west within the last hundred years. The number is ever increasing of those whose lives are hallowed by participation in sacred temple service. These have learned a more devoted appreciation of their fathers and mothers of former generations. They have found greater happiness in their families, in their communities and in all the duties of life.

The spirits of millions of the dead have rejoiced in the spirit world because of what has been done in their behalf. The temples have brought within their grasp the greatest of

all blessings—that of eternal life in the celestial kingdom. In fervent gratitude their hearts have turned to their children on earth, who have remembered them in their hour of need.

New and choice generations of young folk are being born as children of the covenant, heirs to all the blessings of the new and everlasting covenant, heirs to the priesthood and its powers, the highly favored offspring of faithful men and women who have helped found and maintain the Church in these latter-days—because the parents were married and sealed in the temples of the Lord according to his pattern.

Countless are the earnest researchers of the world, raised up by the Lord to seek out and make available their genealogies—and ours.

Each year the number of published genealogies increases. Compilers are seeking to observe a higher standard of accuracy and scholarship in their productions. About fifty thousand bound volumes of such genealogical records are now in our library.

More marvelous yet, our microfilm collection of unpublished records of the past, from seventeen states of the Union and thirteen foreign countries, is already of impressive magnitude. The Genealogical Society has filmed about 120,000,000 pages of these records, the equivalent of about 390,000 volumes. In this copying we have used approximately five thousand miles of film.

On every hand are increasing evidences of a widespread interest in an-

(Continued on page 292)



Seminary students from Logan signing the register before beginning a day at the genealogical library.

⁹A Book of Remembrance, pp. 81-82.

ANCIENT TEMPLES AND THEIR USES

by Sidney B. Sperry, Ph.D.

PROFESSOR OF OLD TESTAMENT LANGUAGES AND LITERATURE AND DIRECTOR OF RELIGIOUS INSTRUCTION, BRIGHAM YOUNG UNIVERSITY

HOW EARLY in the history of mankind were temples built to the Lord? Was the temple of Solomon, for example, the earliest known structure in which holy endowments were given to men? The answers to these and similar questions are not always easy, but we do have data that may lead us to some reasonable conclusions.

We know that Adam stands at the head of the human race and that he stands next to the Savior himself as far as the keys of the priesthood are concerned.¹ Knowledge of this fact makes it reasonable to suppose that Father Adam was acquainted with all the ordinances necessary for the salvation of mankind. His knowledge would necessarily comprehend those ordinances now performed in our present temples. It should be noted that the Prophet Joseph Smith, in speaking of Adam, said that "he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end. . . ."² The sealing ordinances of the Holy Priesthood, including those pertaining to marriage, must have been known to Adam and the great patriarchs that succeeded him. It would be foolish to doubt that some, if not all, of the holy endowments were known to and conferred upon these men. Note the import of these words of the Prophet Joseph Smith:

It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and

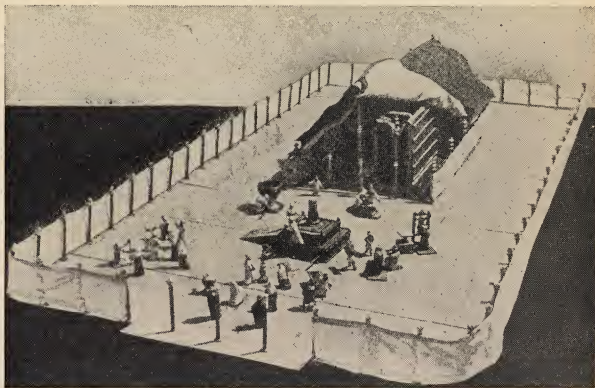
faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah.³

The reader should also examine the explanations given for figures 3, 7, and 8 in the second facsimile pub-

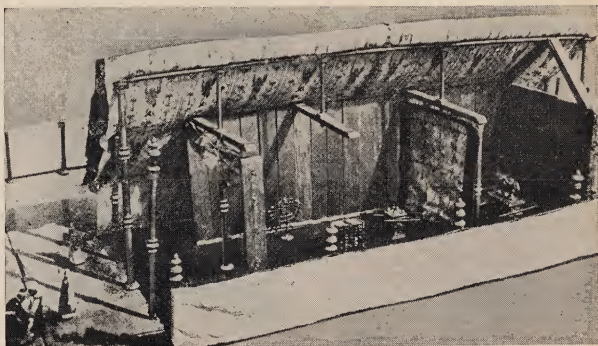
³D. & C. 128:9.

lished in the Book of Abraham, if there remains any doubt in his mind that the ancient patriarchs had revealed to them many important facts pertaining to the holy endowments for the living. Doctrine and Covenants 132:29, 38, 39 must also confirm the conviction that the ancients knew and received many blessings, the like of which are now to be had only in our temples. Why should the requirements for salvation be any different for the ancient patriarchs than for ourselves?

If endowments for the living were known and enjoyed by the ancient patriarchs, it seems a reasonable assumption that they were administered in some sacred structure or temple built for that specific purpose, even as among us. Much of this same line of reasoning must have been going through President Brigham Young's mind at the dedication of



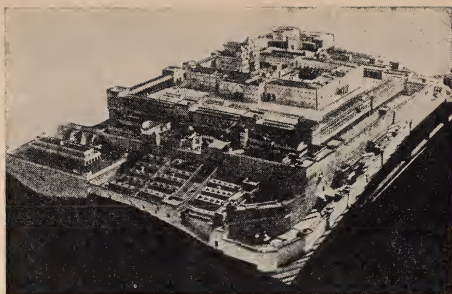
Dr. Schick's reconstruction of the Tabernacle of Moses.



Dr. Schick's reconstruction of the interior of the Tabernacle of Moses.

¹See Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 138, 167-169.

²*Ibid.*, p. 167.



Solomon's Temple (Dr. Schick's reconstruction)



Zerubbabel's Temple (Dr. Schick's reconstruction)

certain portions of the St. George Temple, when he said, "I will not say that Enoch had not temples in which he officiated. His people became so perfect that the Lord took them to another place that removed them from the presence of the wicked."⁴ Although it seems logical to believe that the ancients prior to Moses' time had temples or sacred structures of some kind in which endowments were given, there are no specific references in scripture to them.

Many ancient peoples had temples, though we can be sure that the rites performed in most, if not all, of them were rank perversions or outright imitations of the true order unless performed under the direction or sanction of the patriarchs holding the priesthood after the Order of the Son of God. As an example of peoples with temples, we may call attention to the ancient Egyptians. The

Egyptians were noted for the great number of their gods and goddesses, all having their respective priesthoods. Especially noted for the elaborate nature of their priesthoods were the cults of Osiris, Horus, Re, Ptah, Neit, Anubis, Hathor, Min, Soker, Amun, and others. In the annals of the Palermo Stone,⁵ temples are mentioned as already founded during the Second Egyptian Dynasty (c. 2800 B.C.). The ordinary Egyptian word for temple was *h.t ntr*, "house of god," but the appellation *pr-ntr*, with the same meaning, was also common. Every Egyptian god had his "house," wherein he dwelt and where he was worshipped; indeed, some deities, such as Osiris (or Horus) had many—one in almost every town or city.

During the Fifth Dynasty (c. 2200 B.C.) were built the first great Egyptian temples of Re near Memphis. These huge edifices, six in number and built of stone, were open to the

sky. They were rectangular in shape, as were most Egyptian temples. Dr. Mercer describes their arrangement in these words:

In a central court stood a mastaba, surmounted by a huge and massive obelisk of white stone, in front of which was an altar, or table of offerings. . . . Lofty walls, adorned with scenes, shut off the sacred building from the street. In front, inside the walls, was a large outer court. Then a gateway, between two large pylons, admitted to the inner court, which was open to the sky. Then another doorway, opposite the great gateway, led into the hypostyle hall. This hall, fitted with many vast pillars, was the processional hall. Then came the holy of holies, a dark, narrow chamber where the deity dwelt. None but the priests were admitted to it. In the holy of holies was a small shrine or naos with double doors, inside which was a richly decorated boat, containing a statue of the deity. Sometimes there were three or more holy of holies, or temple-chapels.⁶

Egyptian temples were generally of two types: those which were used for

⁴See Matthias F. Cowley, *Life of Wilford Woodruff*, p. 494.

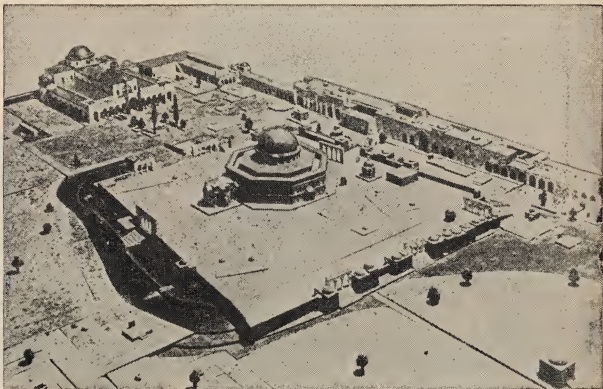
⁵This is a small piece of black diorite containing annals from the beginning of the First Dynasty.

⁶*The Religion of Egypt*, pp. 342, 343.

(Continued on page 254)



The Dome of the Rock

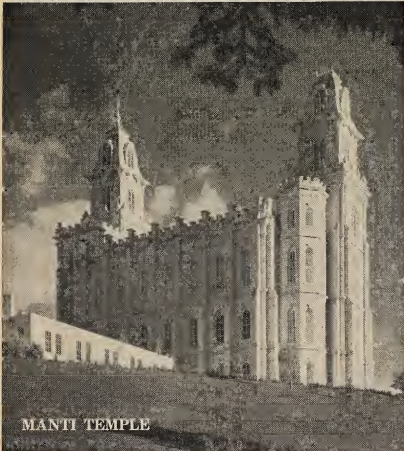


Justinian's Basilica and Church (Dr. Schick's reconstruction)

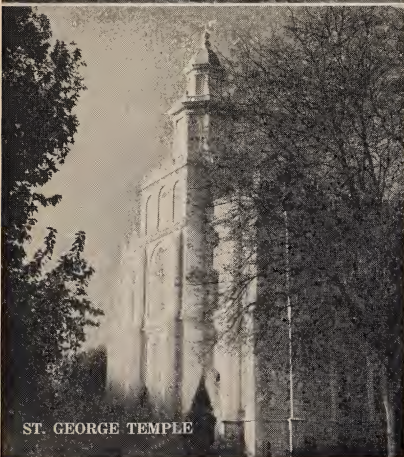
THREE UTAH TEMPLES



LOGAN TEMPLE



MANTI TEMPLE



ST. GEORGE TEMPLE

ON AUGUST 1863 a large number of youths lined the road on the outskirts of the frontier city of Logan in anticipation of greeting the President of the Church, the Twelve Apostles, and other prominent elders of the Church who were coming to hold a conference. It was indeed an impressive sight for these brethren.

During the conference sessions the next day, Elder Wilford Woodruff arose to speak and chose to address these same young people. Prompted by the Spirit, he promised that they would be privileged to work in the temple which would be constructed on the east bench of the city sometime after they had become parents in Israel and several of their present leaders had entered the spirit world.

The site for this temple was designated by President Brigham Young and was dedicated by Elder Orson Pratt on May 17, 1877. The Logan Temple cornerstones were laid under the direction of President John Taylor of the Council of the Twelve, September 17, 1877, three weeks after President Brigham Young's passing.

When Elder Woodruff visited Logan in the summer of 1880, he spoke of the partially completed temple on the hill, recalling that before he had made that promise to those young people seventeen years before, "we never thought of building a temple here." (*Journal of Discourses* XXI:299.)

The Logan Temple was dedicated by President John Taylor May 17, 1884, the Saints having finished their labor of love in a seven-year construction period. Much of the labor had been donated; much of the material had come from the natural resources in the area.

The Logan Temple stands today on a beautifully landscaped ten-acre block. The temple proper is 171 feet long, 95 feet wide, and 86 feet high at the square, with an octagonal tower at each corner, 100 feet high, and a large square tower at each end. The tower at the west end is 165 feet high, and the one at the east is 170 feet. The rock used for the walls was brought from mountain quarries nearby, and is a very dark gray silicious limestone. The lumber for the building was obtained from Logan Canyon, and prepared at the temple sawmill especially installed for that purpose. It is a five story edifice.

WHILE visiting the Saints at Manti in August 1850, President Brigham Young pointed out a site where a temple would someday be built. It was he who dedicated the spot

(Continued on page 271)



A. George Raymond Lewis R. Anderson Harold S. Snow
THE IMPROVEMENT ERA

Early Houses of the Lord

IN THE infancy of the latter-day Church, the Saints were commanded to “establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.” (D. & C. 88:119.) In obedience to this, the Kirtland Temple was constructed, at a time when severe mob violence was directed at the Church and its membership. The building was dedicated March 27, 1836, by the Prophet Joseph Smith using a prayer that had been given him by revelation. This prayer, section 109 of the Doctrine and Covenants, has been the model for the dedicatory prayers of the other temples. The building will always be cherished in the hearts of Latter-day Saints as where Jesus Christ appeared to the Prophet Joseph Smith and Oliver Cowdery “standing upon the breastwork of the pulpit, . . . and under his feet was a paved work of pure gold, in color like amber.” (D. & C. 110:2.) He had accepted the house. After that vision closed, Moses appeared and committed the “keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.” The third vision was that of Elias who “committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.” Finally Elijah appeared in fulfilment of the prophecy of Malachi.

After the Church was driven from Ohio, the building was defiled; benches were removed for firewood; cattle, sheep, and swine were placed in the basement to protect them from inclement weather; other portions of the once-holy place were used at the convenience of the villagers.

The Reorganized Church of Jesus Christ of Latter Day Saints obtained the title to this temple by court decision and have restored the building. It is used by them as a meeting place.



KIRTLAND TEMPLE

For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead— For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; . . . (D. & C. 124:29-31.)

THUS came the revelation of the Lord on January 19, 1841. Obedient to that command, the cornerstones for the temple were laid at Nauvoo, April 6, 1841. Before it was completed, the Prophet had sealed his testimony with his blood at Carthage, Illinois. Nevertheless, on Wednesday, May 4, 1842, the Prophet had taken a select few into the upper part of his store in Nauvoo,

. . . instructing them in the principles and order of the priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth

the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. (D. H. C.:V. 2.)



Nauvoo Temple
from an actual
photograph.

This edifice was raised in the words of President Brigham Young: “By the aid of sword in one hand, and trowel and hammer in the other, with firearms at hand, and a strong band of police, and the blessings of heaven.” (*Journal of Discourses*, II:32.)

In December 1845 endowment work began, and by the end of that month more than one thousand members had received its blessings, 107 of them receiving the sacred ordinance on Christmas Day. Ordinance work continued for several months, many of the Saints receiving the spiritual strength that was to aid them all during their lives. The building was dedicated on April 30, 1846 and again on the following day.

In September 1846 this sacred building was in possession of the mobs, and for two years this once hallowed structure stood as an abandoned building. Then in November 1848, it fell prey to the wanton act of an

(Continued on page 270)



ENDOWMENT HOUSE

THE ANGEL MORONI AND CYRUS DALLIN

THE ANGEL MORONI on the central spire of the Salt Lake Temple has won admirers from all over the world. It conveys a beautiful story with precision and deep sincerity. It has been called a superb statue to the divine message of Religion, for it recalls the words of John the Revelator:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

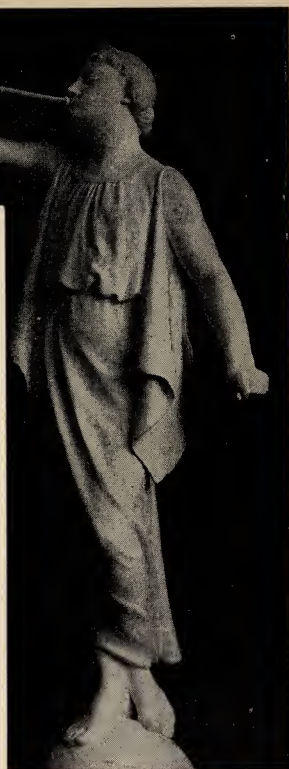
Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. (Revelation 14:6-7.)

It is certainly a statue full of suggestion—a work of rare beauty. It is the story of the coming from heaven of the Angel Moroni to Joseph Smith that gave Cyrus Dallin the inspiration for making the angel. It was his nature to wonder about the divine life of man, and he was impressed with the great characters of history who at times speak the words of God and enact God's holy purposes. When Dallin read about the visit of the angel to Joseph Smith, directing him in the discovery of the gold plates, he saw something of the eternal and divine in the story. He often quoted Michelangelo: "Beauty cannot be separated from eternity." As one looks at the angel, one is impressed with the thought that Dallin caught the spirit of the words of John the Revelator.

One beautiful summer morning a few years ago I was seated with Mr. Dallin on the stone curbing which surrounds the Sea Gull Monument on Temple Square. We had listened to

the organ recital, played that day by the late John J. McClellan. It was Sunday, and the theme of the speaker during the hour of service was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (See Matt. 22:37, 39.) He was greatly impressed with the services that morning. Our conversation drifted to his bronze statue of the American Indian which is called "The Appeal to the Great Spirit." The Indian is seated on his pony, with arms outstretched and his face lifted appealingly to heaven. The statue stands in front of the Boston Museum of Fine Arts. There is something universal in its grand appeal. As we were conversing, I asked him if he had ever done anything that equaled his "Appeal to the Great Spirit." His reply was one of the most thrilling things I ever experienced. "Yes," said he, "I considered that my 'Angel Moroni' brought me nearer to God than anything I ever did. It seemed to me that I came to know what it means to commune with angels from heaven." We both sat quietly for some minutes without saying a word, when he added: "We can only create in life what we are and what we think."

Cyrus E. Dallin was born in Springville, Utah, November 22, 1861. His father, Thomas Dallin, was a miner in Tintic, Utah. Later the family moved from Springville to the town of Silver City. Cyrus attended a school held in a small church building, and as a mere child he began modeling the individual miners on their way to work. Mr. C. H. Blanchard with Levi E. Riter, who



The Angel Moroni on the central spire of the Salt Lake Temple.

kept a store in Silver City, urged that the boy be sent away to study. The well-known mining man, Mr. Joab Lawrence, contributed the means to pay the boy's expenses. In Boston, young Dallin became the student of the well-known sculptor, T. H. Bartlett, where he remained for nearly two years. His first piece to bring him attention was a drawing of a panther from which several copies in terra cotta were made. One of these was exhibited in the fine arts department of the Salt Lake Fair in 1880 and was awarded first prize. In Boston, after four years of study, the young artist modeled a bust of Voltaire, the French philosopher. Opening a studio, his first statue was that of the comedian William Warren, which brought high praise from the celebrated actor Joseph Jefferson. Dallin's work from now on received the attention of many people. At

this time he modeled his Paul Revere, but owing to some misunderstanding, it was not finished and accepted by the city of Boston until nearly fifty years later. It was finally placed on the public square just opposite the old North Church, and the mayor of Boston paid high tribute to the sculptor and the work he had done to perpetuate the ideals of America.

Mr. Dallin had the training and force of imagination which gave him power to grasp and interpret the many great characters of American history. His "Abraham Lincoln" portrays the humble and powerful character of the great American. His many creations of the American Indian show study and care and an admiration for the native American. All of his art has been largely of a memorial character.

Dallin was well-trained as a sculptor, and the years he spent in Paris studying at the most celebrated schools of art brought him well-deserved fame. Among his friends, and they were many, were Rodin, the greatest French sculptor of that day, St. Gaudens, and Daniel French. It may well be written of him: He felt strongly that an American artist should occupy himself with American subjects, and to that end should work in his own country. Coming home to Salt Lake City, he created the Brigham Young Monument which

was unveiled the fiftieth anniversary of the founding of Utah, July 24, 1847. It was a grand celebration and pioneers of the period up to 1869 came from all over Utah to participate in the celebration.

The statue of Massasoit, which overlooks the harbor at Plymouth, Massachusetts, has attracted all Americans. It expresses a significant historical fact, for it was a part of Massasoit's country where the Pilgrim Fathers made settlement in 1620. When the great Indian chief heard of the settlement, he sent occasionally some of his men to observe their activities. We have the accounts of Massasoit's meeting the Pilgrim Fathers when a treaty was entered into, which stipulated that neither Massasoit nor any of his people would "do hurt to the English." The Indians planted corn in fields nearby, and gave it to the settlers. The creation of Dallin's Massasoit came after many months of careful study of his life, from old writings of the Pilgrim Fathers and the English fishermen along the coast.

A statue in Philadelphia that touches the heart of everyone who sees it is that of Anne Hutchinson with her little daughter. A deep supplication to God in the expression of

her face shows that His truth shall prevail in the hearts of men. Her life is one of the saddest of the early-day American women. Anne Hutchinson belonged to one of the best families of the English gentry, but she left her home and came to America in 1635. Her maiden name was Anne Marbury. Her husband was William Hutchinson, a true and loyal husband, and Anne was a devoted wife and the mother of fourteen children. She, with Roger Williams, was banished from the Massachusetts colony, and helped to settle Rhode Island. Historians tell us that Rhode Island was the only colony where complete religious freedom existed. After the death of her husband, Anne sought shelter among the tolerant Dutch in New Amsterdam. She established her home on a tract of land claimed by the Mohegans; the Indians avenged themselves for this intrusion by massacring the intruders, except one little girl whom they carried off. She was rescued years later by the whites and became the ancestor of Thomas Hutchinson, the Tory governor of Massachusetts at the beginning of the American Revolution.

It was only a few years ago that Dallin died in Arlington, just outside of Boston.

(Concluded on page 268)

Three of Dallin's famous works: Lincoln, Brigham Young Monument, and Massasoit, original of which stands in Plymouth.



ROMANCE OF TEMPLE BUILDING

by Marba C. Josephson

ASSOCIATE MANAGING EDITOR, THE IMPROVEMENT ERA

LATTER-DAY Saint temples have been constructed by a people who, while struggling for the bare necessities of life, have refused to be bound by earthly motives. Their ideals were for an eternity of happiness, regardless of the sacrifices they might have to make to gain them. Temple covenants meant that eternal happiness; therefore, temples they must have.

Brigham Young recognized this when he spoke to the people of the St. George Stake November 5, 1871:

"We want to build a temple here, and we can do this. You may take the people of St. George or you may take the little settlements of Washington, Harrisburg, and Leeds, and I will say that the people of St. George or the people of those little settlements are better able to build the contemplated temple in St. George than the whole Church could build the temple in Kirtland or than the whole Church could build the temple in Nauvoo. I was there; I knew the circumstances of the Church at the building of the temple at Kirtland and at Nauvoo, and I know the circumstances of the people in St.

George and those settlements named.

"When in Kirtland, at the commencement of building the Kirtland Temple, the Church used to meet in a schoolhouse 16 by 24 feet, which was capacious enough to hold all the Saints and spectators and visitors; they then undertook to build a temple. Joseph Smith and Brigham Young worked on that building day after day; also many others did so. They did not have much fine flour bread to eat. Did not always have molasses to eat with their johnny cake. Sometimes they had shoes, sometimes not; sometimes they would have tolerable pants and sometimes very ragged ones.

"It was about the same experience in building the Nauvoo Temple."

Not all the stories of privation and hardship can be told about the building of the temples in these latter days, but always there was privation and real hardship. Temporary pleasures and luxuries they could not have—but poor as they were, they could build for a future happiness that would be everlasting.

One of the men who worked on the St. George Temple, for instance,

moved to Southern Utah and settled the town of Virgin late in December 1862. He made a dugout for his home and lived in it while he built the first houses in Virgin. He also built a loom to weave cloth and made caskets. By 1871 he had built himself and his family a home and had made a large rocking chair and three common chairs with canvas seats for that home. The timber for those chairs he brought from Zion's Canyon. All the tools he had to make the chairs were his pocketknife and his drawing knife. In 1876 he spent most of his time doing carpenter work on the St. George Temple donation.¹

Without even the comforts of a home, these men and women made their donations to the temples wherever they were built. As one writer stated about the building of the Salt Lake Temple, so it was true for all temples:

"As a people, old and young, rich and poor, high and low, they withheld not of their substance that was required to attain the desired end."²

June 18, 1835, the Prophet Joseph Smith recorded in his *History of the Church*: "Nine-hundred and fifty dollars were subscribed for the temple, by the Saints in Kirtland. Great anxiety was manifested to roll on the work."³

They worked in good weather and bad, so anxious were they to complete the "House of the Lord." Even the Prophet marveled at the faith of the Saints, for he wrote of one of them, "He is still continuing the work, notwithstanding the inclemency of the weather."⁴

The growing worth of temples to the Saints can be ascertained by the materials that were used in them. The Kirtland Temple was built of plaster and hard finish—"commenced on the 2nd of November, 1835, and finished this day [January 8, 1836]."⁵

As they learned the importance of temple work, they built for the perpetuity of the edifices. The Saints wished the buildings to take on the permanence of the covenants they represented. As a tribute to their foresight the Kirtland Temple still stands; the stones quarried for the Nauvoo Temple are extant; and the other temples are in almost daily use

Nauvoo from an early print. Mississippi River in foreground.



¹Heart Throbs of the West, Vol. 12, pp. 397-8.

²The Contributor, Vol. 14, p. 282.

³History of the Church, Joseph Smith, Vol. 2, p. 234.

⁴Idem, p. 363.

⁵Idem, p. 363.

—a testimony to the faith of those who built them at great sacrifice to themselves.

Each of the temples has called for special qualities from those who labored to build them. Before the black volcanic rock could be obtained to drive down with heavy pile drivers to make the bottom hard enough to sustain the superstructure of the St. George Temple, a road had to be built along the ridge at the cost of between three and four thousand dollars. Then since the rock was in large boulders, it had to be quarried with drills, slips, and wedges. Thus the project was an expensive one—but one that the Church members would not willingly forego, since the blessings would far outweigh the hardships.

The contributions were “in kind”: that is, they were what the people had. Eggs laid on Sunday in Manti and the other Sanpete Stake towns were called “temple eggs” and were donated for that purpose. In Manti the women aided by carding wool, making homespun cloth, homemade quilts, shirts, trousers, socks, hats, and gloves. They churned butter and made cheese which they donated for the building fund. Their husbands gave labor as well as making cash contributions. The president of the stake gave \$10,000 as well as contributing a \$1000 picture which still hangs in the Manti Temple. The pay was also in kind, the workmen receiving these things to sustain life while they donated their services to the erection of the temples. Those who had anything at all gave to insure the erection of the temples.

The Manti Temple posed its



Night view of the Salt Lake Temple, with the Capitol dome in the distance.

problem also, for as is recorded in their stake history:

“On the 19th [November 1877] four elders visited Manti and examined the site for the temple and the work done and in progress thereon. While there they witnessed the explosion of a blast of 375 pounds of powder, which was placed in the form of a T, 20 feet in the mountain, to prepare the site for the temple, the face of the rock and earth before the blast being 22 feet perpendicular. When the explosion took place, it lifted the body of the earth about twelve feet and flung it in fragments upon the plateau, leaving about 3000 yards ready to be loaded into wagons.”⁷⁶

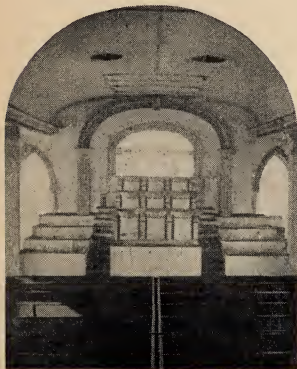
In addition the question of getting water for the Manti Temple presented a problem: “. . . it would be necessary to get the piping to carry the water onto the temple ground, which would cost from \$2500 to \$3000. It would take an earnest effort to gather this means. *** A constant stream of men and means should be flowing toward the temple.”

It was difficult in Manti also since the place was subject to cloudbursts, and the floods were devastating in their intensity, often leaving mud, rock, and debris in their wake.

The building of the Logan Temple had necessitated much work also. As the stake reports [Oct. 28, 1877]:

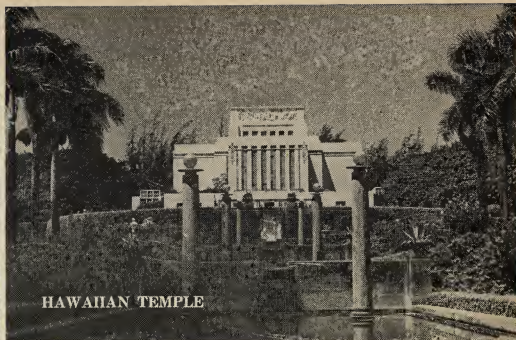
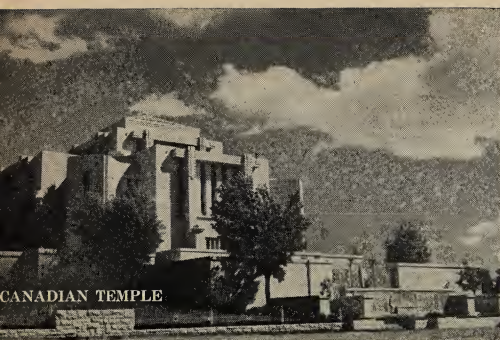
“The erection of the temple, the completion of the tabernacle, and the erection of the woolen factory engages our attention at present and will doubtless do so until their final completion. The work upon the Logan Temple has progressed thus far as well as the most sanguine could expect under the circumstances. The north extension is about ready for the roof, and the side walls of the temple are above the ground, the immense thickness of the walls at the foundation requiring a great amount of rock and mortar. A sawmill will soon be running for the purpose of sawing lumber for the temple, and preparations are being made to quarry and haul rock during the winter, and from the appearance of arrangements the work in all its departments, so far as practicable, will be vigorously pushed during the winter months. It is very gratifying to a person interested in the great work of the last days to see the alacrity with which the people take hold of the labor in question, and to witness the union that is manifested in that direction.”

“On or about the first of March 1886, rumors reached those in this city that the sawmill known as the Temple Mill was burned. It was not thought safe, however, to send anyone to investigate on account of snowslides, until recently, when two men were sent up the canyon to ascertain



Interior view of the Kirtland Temple.

⁷⁶Unpublished, Church Historian's Office.



“...All Over This Land of Joseph:...”

By Albert L. Zobell, Jr.

RESEARCH EDITOR, THE IMPROVEMENT ERA

... a thousand years will be devoted to this work of redemption; and temples will appear all over this land of Joseph—North and South America—and also in Europe and elsewhere. . . .

(J. D. 19:229-230, September 16, 1877.)

BUILT ON an eminence commanding a view of the Pacific Ocean is the Hawaiian Temple of the Church. This temple is primarily for the Polynesian members—some of whom save for a lifetime for the privilege of coming to the island of Oahu, and entering the house of the Lord, there to take upon themselves the ordinances and the blessings which are theirs in the temple.

President George Q. Cannon who as a young man in 1850 was one of those privileged to open up Hawaii for the gospel message, returned in 1900, for the golden jubilee of that event. At that time he told congregations at both Laie and Honolulu that the time would soon come when they, in the islands, would have a temple in which to perform the ordinances necessary for the salvation of the living and of the dead.

President Joseph F. Smith, himself an early missionary to Hawaii, accompanied by Elder Reed Smoot of the Council of the Twelve and Presiding Bishop Charles

W. Nibley, visited that mission in 1915, and while there, June 1, 1915, President Smith selected a temple site, some thirty-two miles north of Honolulu, on the Laie plantation, which the Church had purchased in 1865.

The Polynesian Saints did much of the construction work. The building is of concrete made from the crushed lava rock of the area. It is built in the shape of a Grecian cross, and measures 102 feet from east to west and 78 feet from north to south. It rises to a height of 50 feet.

President Heber J. Grant dedicated the building on Thanksgiving day, November 27, 1919. He is the only elder who has been privileged to dedicate three Latter-day Saint temples, and by coincidence, these three, Hawaiian, Alberta, and Arizona, are the only three which have been erected without towers.

The accompanying grounds are beautifully landscaped with tropical vegetation and with appropriate figures cast in metal and stone.

Laie, the temple-crowned city in Hawaii, before the coming of the white man, was a place of refuge where the natives could retire in time of danger. Since the building of the temple, Laie has become a place of spiritual refuge.

ONE of the first sites to be designated by the Latter-day Saint pioneers of western Canada that summer of 1887 was an eight-acre tabernacle square which was given to the Church by President Charles Ora Card, the colony's leader. The prairie-land community on Lees Creek, just south of the surveyed boundary of the Blood Indian reservation, soon came to be known as Cardston.

On July 27, 1913, President Joseph F. Smith dedicated this square as a temple site, the first to be built outside of the United States. Ground was broken that November 9, and on September 19, 1915, Elder David O. McKay of the Council of the Twelve directed the cornerstone ceremonies. President Heber J. Grant dedicated the completed temple August 26, 1923.

As one approaches the town of Cardston from any

THE IMPROVEMENT ERA



Willard L. Smith, President of the Canadian Temple.



Ralph E. Woolley, President of the Hawaiian Temple.

direction, the large, white straight lines of the temple, which is built upon a rise of ground, are the first things that attract the eye. The building is constructed of a light gray granite from the quarries at Nelson, British Columbia. It is built in a Maltese cross design, and is 118 feet square.

The double approach from the west leads up broad granite steps toward large ornamental steel gates. An outside fish pond, about 12 x 30 feet, between these two approaches, is fed by a stream of water falling from a solid granite wall. On this wall is an artistic frieze of cast concrete depicting the Savior offering the woman of Samaria living water as he greets her at the well. (See John 4.)

Knowing the purpose of this and the other temples of the Church, one contemplates again the words written by the late Elder Orson F. Whitney of the Council of the Twelve:

Hearts must be pure to come within these walls
Where spreads a feast unknown to festive halls
Freely partake, for freely God has given
And taste the holy joys that tell of heaven.

Here learn of him who triumphed o'er the grave,
And unto men the keys the kingdom gave;
Joined here by powers that past and present bind
The living and the dead perfection find.

IN ARIZONA'S Valley of the Sun, at Mesa, stands the Arizona Temple, in an area first noted by Church members as they marched west with the Mormon Battalion in 1846, as part of the armed forces of the Mexican War. It wasn't until the late seventies, however, that the carefully worked-out Church colonization program planted a colony in this fertile but arid, area.

The temple site was dedicated on November 28, 1921, by President Heber J. Grant. Ground was broken April 25, 1922, and the structure was finished in 1927. It is estimated that over two hundred thousand tourists and friends of the Church were conducted through this temple between the time of its completion and its dedication, a practice long followed by the Church with a new temple. President Grant dedicated the Arizona Temple, October 23, 1927.

The building is reinforced concrete. The north to

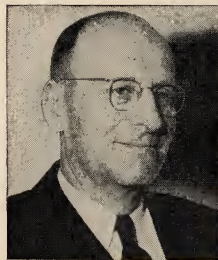
south walls are each 128 feet long and the east to west walls, 184 feet. The foundation of the main building is 12 feet 6 inches thick and the walls, 3 feet 11 inches in thickness. In excess of one hundred thirty tons of steel were used to reinforce the concrete. The outside wall is faced with a glazed, cream-colored, "pulsichrome terra cotta" tile. At the four corners of the temple, in the frieze portion of the cornice, are sculptured panels depicting the gathering of Israel from all nations in this dispensation.

The height of the building is 55 feet. The structure is surrounded by a terrace built up four feet high, which together with the one-story temple annex, gives the building a terraced appearance similar to the temple of Herod. The building is located in the center of a twenty-acre tract, which is beautifully landscaped with the striking vegetation that that climate affords, including rare citrus trees and cacti.

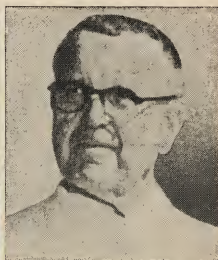
Long called the Lamanite Temple because of its close proximity to the homes of several Indian tribes, since 1946 it has become the scene of the annual temple excursion of the Spanish speaking members of the Church.

IT WAS in March 1937 that the First Presidency stated that the Church was contemplating the erection of a temple in Idaho. Soon the announcement followed that the site had been selected adjacent to the Idaho Falls L.D.S. Hospital, near the banks of the Snake River. Here

(Concluded on page 265)



William L. Killpack, President of the Idaho Falls Temple.



Harry L. Payne,* President of the Arizona Temple.



IDAHO FALLS TEMPLE



ARIZONA TEMPLE

*President Payne died March 8, 1953.

SITES FOR TEMPLES

SEVERAL temple sites have been selected by the Church where the structures are yet to be built.

And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the court-house. (D. & C. 57:3.)

Obedient to this revelation, the following month, August 1831, the Prophet Joseph Smith

proceeded to dedicate the spot for the Temple, a little west of Independence, and there were also present Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe.

The 87th Psalm was read. . . .

The scene was solemn and impressive. (D. H. C. 1:199.)



Sites for Temples: Above, Far West, Missouri; left, Oakland, California; right, first temple site selected in Europe at Berne, Switzerland.



But persecution was already an old story for the restored Church. The first temple was built at Kirtland, Ohio, and not Independence. But this temple in Jackson County, Missouri, will someday be reared, to become the center place of Zion.

A temple site at Far West, Caldwell County, Missouri, was designated by revelation (see D. & C. 115) in April 1838. On July 4, 1838, the cornerstones were laid with solemn and impressive ceremony. Four days later the Prophet received the revelation for the Twelve to

take leave of my saints in the city of Far West, on the twenty-sixth day of April next, on the building-spot of my house, saith the Lord. (D. & C. 118:5.)

Enemies of the Church declared that here was one revelation of Joseph Smith that would fail. The Twelve were scattered, and Far West was in the hands of bitter apostates, who threatened to kill any of the Twelve who came. But at one o'clock in the morning of the designated day, seven of the Twelve Apostles held a conference on that temple site, and the master workman re-commenced laying the foundation of the Lord's House. Special business was transacted by the conference, including the ordination of Elders Wilford Woodruff and George A. Smith as apostles.

At the general conference, April 4, 1943, President Heber J. Grant announced that the Church had acquired a temple site in Oakland, California. This temple will serve the Saints in the fast-growing stake and mission area of northern California. The site has been described



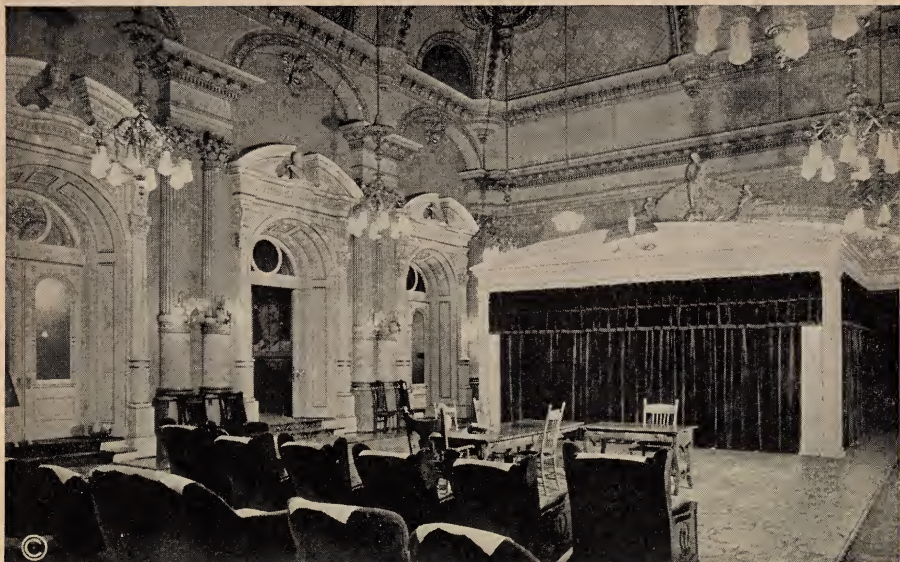
Temple site at Independence, Missouri.

as "at the foot of the Oakland hills overlooking the bay area. . . . The Golden Gate is directly west of the temple site." Easy access to this temple will be had from San Francisco, Oakland, and the other cities of the bay area.

One of the purposes of President David O. McKay's European visit during the summer of 1952 was the selection of a temple site to serve the Church members of the Old World. This was done at Berne, Switzerland. In the words of President McKay the location is "in an area just now being subdivided and built up within the city limits of Berne. The three and one-half acres is on high ground, just at the end of a streetcar line in the southeast section of the city, just a short distance from a main highway."



SALT LAKE TEMPLE INTERIORS



Top: Celestial Room
Bottom: Terrestrial Room

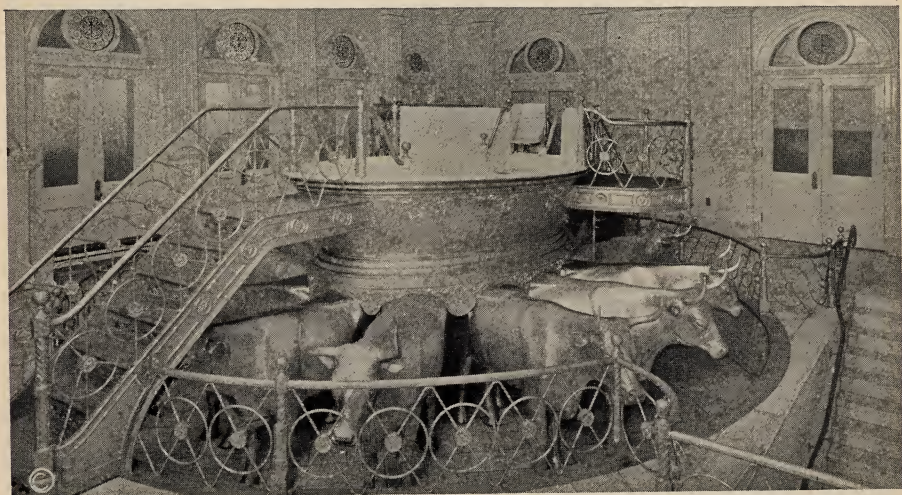
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Salt Lake Temple Interiors, *Continued*



Two Views of the Main Assembly Room

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Top: Sealing Room for the Dead.
Bottom: The Baptistery.

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Top: Council Room of the First Presidency and the Council of the Twelve.

Center: The Garden Room.

Bottom: The Archives, Temple Annex.

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THE IMPROVEMENT ERA



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*three tons of self-feeding
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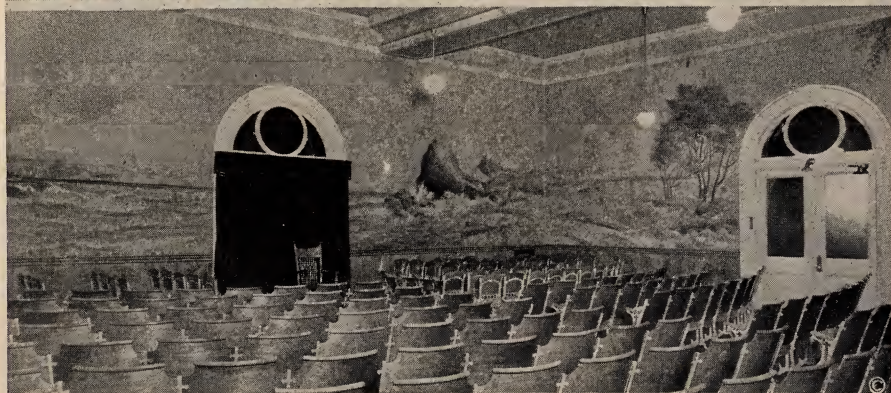
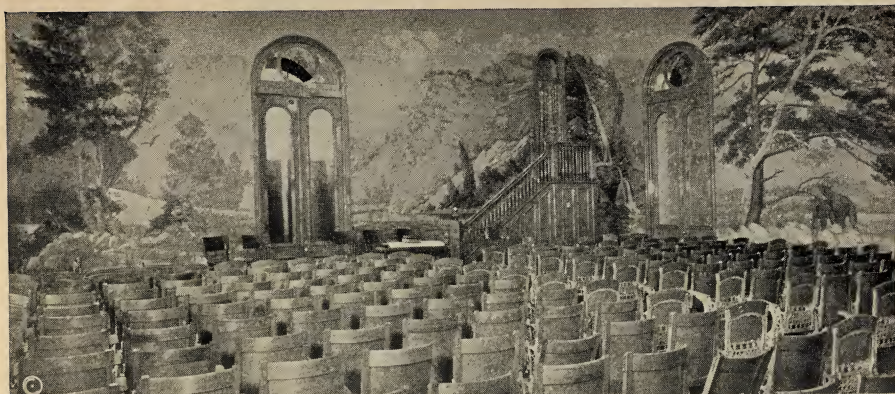
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Salt Lake Temple Interiors, *Continued*



Top: The World Room (Looking West)
Center: The World Room (Looking East)
Bottom: Lower Lecture Room

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APRIL 1953

UNION PACIFIC

Salt Lake Temple Interiors, (Continued)



Top: Council Room of the Twelve Apostles.
Bottom: Assembly Room in the Temple Annex.

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SUMMER

SCHOOL



with a scenic view...
and a point-of-view

SPECIAL CONFERENCES, CLINICS, WORKSHOPS

School Building Program

A carefully prepared section on the construction of school buildings for school administrators, school board members, architects and other interested persons, which will feature Dr. Paul W. Seagers, School Building consultant of Indiana University. Dr. Seagers is nationally recognized as a school building consultant.

Radio-Television Workshop

A special workshop in the use of radio and television in secondary and elementary courses. It is open to all interested persons, but is geared to those teaching this age group. I. Keith Tyler Horne of Ohio State University and Edna L. Sterling from Seattle, Washington will appear as guest speakers during the sessions.

Speech-Hearing Clinic

A special workshop of interest to all teachers, particularly those in counseling, speech and hearing. Dr. Jon Eisen, director of Speech at Green's College, New York; Mrs. Gee, State Office; Dr. Boyd Sheets and Burnett Anderson of the University of Utah will participate in the workshop.

Conservation Courses

Two classes in conservation of natural resources will be taught under the subjects soils and botany, offering a total of 6 hours of college credit which can be applied toward a degree. With great accent now being placed on conservation, these courses will eminently prepare teachers for effective classes.

It is our point of view that school teachers need and deserve more than graduate class room activity as a vacation from their home rooms across the state.

At Brigham Young University we endeavor to provide not only a strong academic program, but complete relaxation from the cares of the work-a-day world in order that teachers may get the most from a summer of graduate study.

Our thrilling natural setting in the Wasatch Range provides a perfect study scene. Activities such as assemblies, dances and parties, plus the recreational facilities of the West's most modern fieldhouse along with the world-famous events listed below, help demonstrate our **Point of View** toward a teacher's graduate education.

LEADERSHIP WEEK

Leadership Week at the University has become a tradition throughout the west. During this annual event men and women of all ages, vocations, and educational backgrounds are invited to enjoy the facilities and services of the campus. Leaders of church, state and education are daily lecturers in religious and other fields.

MUSIC FESTIVAL

The fifteenth annual Music Festival will bring to the campus many great musicians and artists who will serve dually in concert and in the classroom. The world famous Paganini Quartet will again appear as a special feature of the festival. The frequent concerts by the Quartet and others will provide a delightful musical summer.

TIMPANOGOS HIKE

Here is an opportunity for mountaineers or plainsmen to participate in one of the country's most popular and thrilling hikes. This famous hike to the top of 12,000 ft. Mt. Timpanogos is scheduled July 17 and 18. The conquering of the peak and the slide down America's southernmost glacier are experiences always to be remembered.

FIRST TERM: June 15 - July 17

SECOND TERM: July 20 - Aug. 21

FREE CATALOG: Write Dean of Summer School

Brigham Young University

PROVO, UTAH

The Stick of JUDAH and the Stick of JOSEPH

Part IV

by *Hugh Nibley, Ph.D.*

ASSOCIATE PROFESSOR, HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

THE sticks around which the scrolls of the law were rolled were always regarded as holy and treated as *scepters*.¹⁰⁶ It will be recalled that nearly all commentators point out that the sticks of Ezekiel are in some way or other scepters. The scrolls of the Law were used by the kings of Judah as other kings used scepters, being "kept near his throne and carried into battle."¹⁰⁷ "The scroll itself," we are told, "is girded with a strip of silk and robed in a Mantle of the Law," while the wooden rod had a crown on its upper end, like the mace or scepter of a king. "Some scrolls," says the *Jewish Encyclopedia*, "have two crowns, one for each upper end."¹⁰⁷ These honors show the Jewish scrolls of the Law are the same given to the royal herald's-staff or scepter in other parts of the world. "At the feast of the Oshophoria," at Athens, for example, "the herald's staff was crowned with garlands, but not the herald himself."¹⁰⁸ As in the ancient North, "the staff was a willow bough always cut from a living tree, and was never allowed to wither or dry up"—which exactly recalls the blossoming rod of Aaron, which withered when Israel fell from grace.¹⁰⁸ Among our Norse ancestors this rod was taken from place to place, and at each place to which it

went, a roll-call was taken and a notch cut on the rod, which was the king's own staff. "The king was represented by the bailiff of the Hundred carrying a ward-staff. It was the staff (not the bailiff) which represented majesty and received the honours."¹⁰⁸

The peculiar honors bestowed upon the sticks of the Jewish Law-scrolls show by their nature that the sticks themselves were regarded originally as the bearers of the law. But once parchment had been rolled around these sticks (and the antiquity of this custom may be surmised from the fact that all official scrolls of the Law should be on the skin of *wild* beasts),¹⁰⁹ could they still be brought together like tallies to make one stick? The accompanying illustration shows an actual application of this idea: to an edict of the Empress Wu, her successor, the Emperor Tai Tsung (763-779 A.D.) wished to add a supplement of his own, incorporating it in the original law. The two rolls, each with one stick in it, are here seen placed side by side and bound

The two rolls, each with one stick in it, are here seen placed side by side and bound together as one by a silken cloth, just as the roll of the Jewish Law with its two sticks is "girded with a strip of silk."

(After J. Lechler, *Vom Hakenkreuz* [Leipzig, 1934], p. 74.)

together as one by a silken cloth, just as the roll of the Jewish Law with its two sticks is "girded with a strip of silk" when it is rolled up to be put into the tabernacle.¹¹⁰ There are two rolls having different designs on them and of different colors, showing that originally the scrolls do not have two sticks to them, but only one apiece.¹¹⁰ This suggests the origin of the scroll in the single message-stick with the message-scroll wrapped around it, as well as the probability that in Ezekiel's day the scrolls were still of the primitive one-shaft variety. That the scroll-sticks of the Greeks and Romans were derived from message-arrows is indicated by a number of things. Instead of having convenient handles at the bottom and smooth knobs at the top, the roll-sticks had points at both ends which made them resemble the well-known double-headed thunder-bolt, the scepter of Zeus and the best-known of all rods of office.¹¹¹ That the resemblance is not accidental appears not only in the impractical arrangement of the thing and the identification of scroll-rods with scepters, but likewise in the name given to the points, *koronis*, Latin, *cornua*, usually explained as referring to the shape of the sharpened ends. But these do not resemble horns, and the name probably has the same origin as that of the little arrow-marks often used in the marking of scrolls by their makers, called *ceraunia*, "little thunderbolts."¹¹¹

We have seen that the heroes of Israel identified themselves as emissaries of the Most High by bearing his rod before the eyes of those to whom they were sent, Jew or Gentile. In this connection the rod is also interchangeable with the scroll, for in the Middle Ages every Jew was required by Jewish law to carry a scroll of the Law with him at all

(Continued on page 267)



It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

Every day 7,423 more



mouths to feed

"Who will help me harvest my grain?" asked the farmer.

"Not I," said the hired man. "They need me at the defense plant and in the service."

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four farm families to feed a city family, today one farm family can feed and clothe itself and 15 other families besides.

People who nick at the American system imply that we in this country can use successful methods because we are rich. We prefer to think that the successful methods came first. Research, engineering and manufacturing skill produced modern farm machinery, pesticides, chemical fertilizers, electrical equipment. Such ideas and products were tested competitively in many places. The best were chosen; the rest discarded.

General Electric has been busy passing ideas and products along to the farmer to test for more than 25 years—how to motorize his pumping, dry his hay electrically, warm chicks with electricity, how to get his wife's elbows out of the washtub. Someone figured out that more than 400 different farm jobs can now be done electrically, which means better living for the farmer as well as better business.

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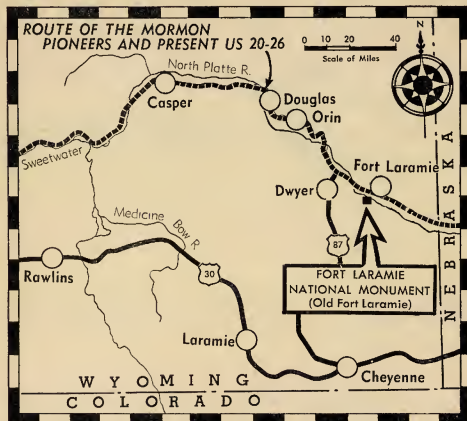
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HISTORIC FORT LARAMIE

THE HUB OF EARLY WESTERN HISTORY

by Hazel Noble Boyack

CONCLUSION



SYNOPSIS

Fort Laramie—one of the great landmarks of the Old West! How it gave succor and hope, first to the trappers and then to the early settlers who passed its way en route to make homes in California, in Oregon, and in the valleys of the mountain west! That was told last month. This is the concluding chapter of that part of western history.

THE YEAR 1850 witnessed an even greater migration of people. Fifty-five thousand travelers signed their names to the fort's register. The Latter-day Saint influx to Utah was estimated at five thousand. Towns and cities sprang up mushroom-like along the California and Oregon coasts and in the mountain valleys of Utah. With this rapid growth in the commonwealth came a variety of business opportunities, chief of which was overland freighting. The colorful trio of Russell, Majors, and Wadell organized their gigantic freighting firm during this period and made transportation history. The broad-wheeled, heavily-laden wagons, constantly churned the dust along the old trail past the fort.

Simultaneously, another interesting figure by the name of Ben Holladay entered the picture. Gifted with a genius for organization and showmanship, he became the West's greatest transportation king. A partnership was formed with Theodore Warner, a leading merchant of Weston, Mis-

souri, and together they started a freighting venture to the settlements in Utah. In 1849 they made up a caravan of fifty wagons loaded with seventy thousand dollars worth of merchandise. Mr. Holladay carried a letter of recommendation to President Brigham Young. In a conference assembled in Salt Lake City in 1849, President Young announced the expected arrival of Mr. Holladay with his load of goods. It was a much appreciated gesture of friendship, and the entire stock of merchandise was soon sold at a fine profit. A similar venture was undertaken in 1850 except that the wagon trains carried one hundred and fifty thousand dollars worth of goods into the valley, and again Mr. Holladay successfully disposed of the entire stock. At the height of his fame in transportation, Mr. Holladay hired fifteen thousand men, had twenty thousand wagons and one hundred and fifty thousand animals for transporting one hundred million pounds of freight between the broad Missouri and the Rocky Moun-

tains. Fort Laramie was an important halfway station for the freighting industry. Here blacksmithing facilities were available, and jaded oxen were turned out to feast on the lush grasses. Clerks were stationed here to receive monies and check on merchandise booked for many points west. A veteran of this busy era remarked: "It is doubtful if there is another section on the face of the globe over which passed so much traffic by ox, horse, and mule teams as passed by Fort Laramie during those early years when the West was being settled."

A difficult problem was posing itself for the western-bound emigrant—the justifiable indignation of the Indian at the invasion of his domain—and Congress was compelled to act in the matter. A sum of one hundred thousand dollars was set aside for a great peace parley with the Indians in September 1851, and Fort Laramie was the site chosen for the event. Ten thousand gaily-bedecked Indians arrived for the event. The horses of so vast a number could not long be sustained in the vicinity of the fort, so the scene was moved to Horse Creek, some thirty-six miles to the southeast. Here a treaty of peace was drawn up and signed by the twenty-one chiefs present. The Indians were to be compensated for the tightly cropped grass along the route of the Oregon Trail and for the many buffalo slaughtered for food and sport. The government promised to pay an annuity of fifty thousand dollars for fifty years. Presents were distributed, the council disbanded, and the tribes went their way. Prospects for peace did indeed look bright, but peace was not to endure for long.

During the years from 1850 to 1855 an estimated 155,000 persons trekked past Fort Laramie. During the spring, summer, and early autumn, there was an almost unbroken chain of migration. To undertake this western journey with slow-moving oxen required a stout and courageous heart. The accumulated fears of illness, choking dust, heat, mirages, treacherous rivers, and always the apprehension of Indian difficulties did not deter them. The trail tested the mettle of everyone. All the good and bad qualities of human nature are forced to the surface under the stimuli

(Continued on page 279)
THE IMPROVEMENT ERA



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of the Utah Copper family, plus 22,000 employed in other Utah industries furnishing them supplies and services. This makes a total of 27,500 Utahns — 13.7% of our State's 200,000 families — who can trace their earnings directly to the successful mining, milling and refining operations of this pioneer Utah enterprise.

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Ancient Temples and Their Uses

(Continued from page 231)

worship of a god and those confined to the worship of a dead king. The latter are usually called mortuary temples.⁷

Ritual in Egyptian temples is described by Miss Margaret Murray as follows:

The daily ritual in a temple varied little from one temple to another, except in the few details which differentiated the lives of gods or goddesses. It was practically the same as that of their fellow-deity, the Pharaoh. The god was roused in the morning by the singing of a hymn of praise; then followed his morning toilet, the perfuming with incense or other scents, the decking with robes and crowns; after which came the first meal of the day, in other words the morning sacrifice. That finished, the god was brought out with chants and hymns into the main part of the temple to transact business by receiving petitions, giving judgment in difficult cases, receiving and acknowledging offerings; in the afternoon he retired to his private apartments, where he either rested or was entertained with music and dancing girls; in the evening he appeared again and had his evening meal (the evening sacrifice), then retired for the night, the robes and crown were removed, incense was burnt before him, the evening hymn was sung, the shrine doors were shut upon him, and he was left to pass the night in peace.

On certain special festivals the god was carried out in procession. On these occasions it was not unusual to carry the image of the god to some place where there was a dispute over land which the deity had been asked to settle. The god could thus have the opportunity of viewing the disputed property and would be enabled to give a more reasoned decision.⁸

Abraham tells us that the earliest Egyptian Pharaoh was a good man who attempted to imitate the true order of priesthood. Here is Abraham's account:

Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would

(Continued on page 256)

⁷A good popular description of Egyptian temples will be found in Margaret Murray's *The Spindout That Was Egypt*; also, her *Egyptian Temples*.

⁸*Ibid.*, pp. 183, 184.

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(Continued from page 254)

fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; . . .

It is possible that in the temples built by the early Pharaohs, attempts were also made to imitate the holy endowments, but of this we have little or no certain knowledge as yet.

It would be interesting to study the temples of other ancient peoples, if the scope of this article permitted: the Babylonian temple, with its zikurat (ziggurat) construction of stage towers; the Greek temple, with its chaste beauty; and the Middle American temple, with its close parallels to the Babylonian type. Our interest here is mainly in temples or sacred structures in which we are sure the true priesthood played a part. This narrows us pretty much to those of the ancient Hebrews.

Let us now look at the Hebrew Tabernacle, which was constructed in the desert and used by the Israelites in that desolate land as well as in Palestine before the building of Solomon's Temple. The description of the tabernacle will be found in Exodus, Chapters 25-28 and 36-39. When the Lord gave command that the tabernacle should be erected, he said, "And let them make me a sanctuary; that I may dwell among them."¹⁰ This statement gives the tabernacle a more than ordinary interest to us.

The attention of the reader is called to the cuts of Dr. Baurat C. Schick's reconstructions of the tabernacle and its immediate precincts. These reconstructions will save us the pain of long descriptions. The open space in which the tabernacle is shown was one hundred cubits long and fifty cubits wide. These dimensions, according to our usual units of measurement, would be approximately one hundred fifty feet by seventy-five feet, assuming the cubit to be about eighteen inches. The white linen curtain shown about the outer court was held in position by sixty posts with silver caps and brass sockets. The entrance to the court faced East, and its hangings were embroidered in blue, purple, and scarlet. In the outer court will be seen (see illustration) the altar of burnt offering, which was made of acacia or shittim wood overlaid with brass. It

was hollow so as to facilitate its removal during the journeys of the Israelites; whenever they pitched it, it was filled with earth, and sacrifices were burned thereon.

The tabernacle proper (see illustration) was thirty cubits long, ten wide and ten high, which would be equivalent to forty-five feet by fifteen feet by fifteen feet. Its small size may surprise many. It was divided into two main parts, the front division being called the Holy Place and the back part the Holy of Holies. The tabernacle was divided by a white linen veil embroidered with leaves and flowers and figures of cherubim in blue, purple, and scarlet thread. South of the Holy Place was stationed a seven-branched lamp stand of gold, and on the north side stood the table of the shewbread made of shittim wood overlaid with gold, containing twelve trays, each one of which contained a loaf of bread so that all the Twelve Tribes of Israel were represented. The loaves of bread were known as the loaves of presentation; none but the priests and their families were to partake of them. The ark of the covenant, containing the two tables of stone on which the ten commandments were written and Aaron's rod that budded, was placed within the Holy of Holies. The lid of the ark was known as the mercy seat; over it were two cherubim with outstretched wings. The Lord told Moses these words:

. . . I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.¹¹

We learn from these words that one great function of the tabernacle was to provide a suitable place where the great leaders of Israel could speak to their God. Did the tabernacle proper have other important functions? That it did is implied by these words of the Lord to the Prophet Joseph Smith:

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

For, this cause I commanded Moses that he should build a tabernacle, that they [the Hebrews] should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might

¹⁰Abraham 1:25-27.

¹¹Exodus 25:38.

¹²Ibid., 25:22.

(Continued on page 258)
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ANCIENT TEMPLES AND THEIR USES

(Continued from page 256)

be revealed which had been hid from before the world was.¹²

From this revelation it is obvious that certain ordinances or endowments for the living were given in the tabernacle and subsequently in the Hebrew temples. Just how much of the holy endowment was given the Hebrew people under the Law of Moses we are not in a position to say. In this connection we should examine another scripture; in another revelation given to Joseph Smith, the Lord gave this explanation:

David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power. . . .¹³

These words lead one to believe, with good reason, that keys of the

sealing powers resided in Nathan and other prophets by which Moses, David, Solomon, and others had their wives and concubines given to them for time and all eternity. And may we not suppose that, even as now, the sacred rites necessary for such marriages were conducted whenever possible in the tabernacle or in Solomon's Temple? Notice these words from the mouth of Joseph Smith:

. . . What was the object of gathering the Jews, or the people of God in any age of the world? . . .

The main object was to build unto the Lord a house whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practised, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and he therefore poured out curses upon them. Ordinances instituted

in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.¹⁴

That the faithful in Israel from the days of Moses to the time of Solomon received important endowments in the tabernacle, there can be little doubt. The tabernacle was used for holy ordinances until the people were in a position to construct a beautiful temple to the Lord.

Now let us turn our attention to Solomon's Temple. We need say little concerning the ordinances carried on in this and succeeding temples in Israel. They were apparently the same as those performed in the tabernacle. The temple of Solomon was evidently constructed on the same general model as the tabernacle, but in every part its dimensions were about twice as great. In modern units its dimensions would be about ninety feet long, thirty feet broad, and forty-five feet high. It will thus

¹⁴Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 307-308.



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be seen that the temple of Solomon was surprisingly small. Its appointments were exceedingly lavish, however, and for that reason it has been called a "jewel."

Until recently, Dr. Schick's reconstruction of the temple of Solomon has held the field. (See illustration.) This famous model is now in the Harvard Semitic Museum. However, a few years ago a more scientific model was constructed when two men, Mr. E. G. Howland of Troy, Ohio, and Dr. Paul Leslie Garber, professor of Bible at Agnes Scott College, Decatur, Georgia, collaborated in this worthy undertaking. Their work continued over a period of four and one-half years. They were aided by a grant from the Carnegie Foundation, and many educational institutions and Bible scholars gave advice and encouraged them in their efforts. Their model incorporates the latest views of scholars on the Biblical text and makes use of pertinent archaeological data acquired during the last twenty-five years. Whereas the Schick model included both the temple and its immediate environs, the Howland-Garber reconstruction is restricted almost to the temple alone. Through the courtesy of Mr. Howland, a professional model maker, I am able to present to ERA readers a number of photographs of the model which he built.¹² These illustrations can tell the reader more at a glance than I can impart in many paragraphs of description. (See page 214.)

The only feature of these photos upon which I desire to comment at any length is the "molten sea" or fount supported by twelve oxen. The fount is shown in the courtyard of the temple a little distance from the southeast corner of it. Many Latter-day Saints, I am sure, have always been under the impression that this fount was under the temple and stood as a symbolical representation of the fact that baptismal work for the dead would someday take place. That such was not the case is shown in II Chronicles and Josephus. Notice these words:

... the sea was for the priests to wash in ... and he [Solomon] set the sea at the
(Continued on following page)

¹²Readers who may be interested in a full description of the Howland-Garber reconstruction are referred to a brochure entitled *Solomon's Temple—A Reconstruction*, which may be obtained from Mr. E. G. Howland, 609 Michigan Ave., Troy, Ohio for a nominal price of one dollar. See also an article by Dr. Paul Leslie Garber entitled "A Reconstruction of Solomon's Temple," which appeared in *Archaeology*, Vol. 5, Number 3 (September 1952).



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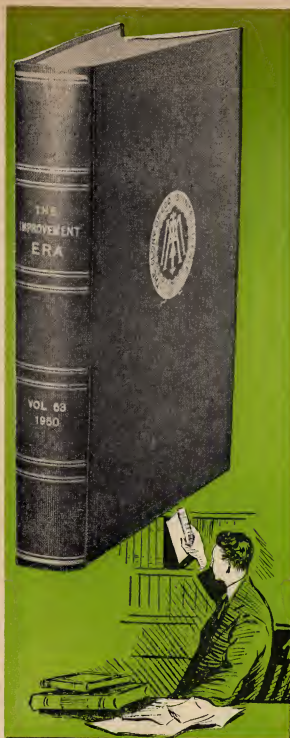
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ANCIENT TEMPLES AND THEIR USES

(Continued from preceding page)
right side of the house eastward, over against the south.¹⁰

Josephus says:

Now, he [Solomon] appointed the sea to be for washing the hands and the feet of the priests when they entered into the temple and were to ascend the altar; . . .¹¹

It is quite clear that Josephus regarded the fount as being outside the temple proper.

¹⁰II Chron. 4:6, 10; cf. I Kings 7:39.
¹¹Antiquities, vii. 3, 6.

In the reign of Ahaz (736-721 B.C.), the king took down the "sea" from off the brazen oxen and put it upon a stone pavement.¹² When Nebuchadnezzar captured Jerusalem in 590 B.C. (Book of Mormon chronology), he broke the fount to pieces.¹³

It is of additional interest to us that scholars affirm the fact that "seas"

¹²II Kings 16:17.
¹³Ibid., 25:19; Jeremiah 27:19-22.

The Pursuit of Pleasant Pastimes

Richard L. Evans

OFTEN we complain about being busy, and certainly at times we are—too busy—sometimes at essential things and sometimes at non-essential things. And because we are so busy, we may sometimes wish for inactivity, even for idleness; we may wish for the leisure to pursue what have come to be called pleasant pastimes. But before we sever ourselves from pressing assignments, before we turn away from work, before we disengage ourselves from real responsibility, we should take a realistic look at what are sometimes called pleasant pastimes. There are times for all of us when leisure is essential for rest and refreshment. And there may be times when even the avid pursuit of pleasure may seem attractive on the surface. But actually people sometimes pursue amusement and synthetic pleasure to the point where it is more work than work is. And sometimes it seems that a considerable part of the people are working at relieving the boredom of another considerable part of the people who are bored because they aren't working. Why this great effort anyway to pass time? As the poet said, so each of us could say: "O time too swift! O swiftness never ceasing!"¹—a swiftness ever swifter, at whatever age we are. And some of the so-called pastimes and synthetic pursuits only press us faster along a road which already we scarcely seem to sample before we leave the years breathlessly behind. Already an appreciable part of this year has passed. From now till next week will seem in its shortness almost as if it were tomorrow morning. And it seems ironical that men should so persistently pursue the so-called pastimes when time, which is the essence of all our opportunities, is already running a race which it always wins, without any synthetic assistance. And as to pressure, as to being busy: It is so much better than the opposite of being busy that we may well be grateful for the urgency that presses us into constructive pursuits.

¹George Peele, *Polyhymnia*, 1590.

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were built in Babylonian temples.²⁰

Solomon's Temple stood for several hundred years but was finally destroyed by the Babylonians under Nebuchadnezzar.

When the Jews returned from the Babylonian captivity, they built another temple, which has been called the second temple or Zerubbabel's Temple. We know that the Persian King Cyrus authorized the building of a structure sixty cubits (90 feet) in breadth and height,²¹ but the dimensions of the several parts of the temple are not known. In general, however, the plan of Solomon's Temple was followed, but on a far less lavish scale. When the foundation was laid, the people sang and shouted, but many of the old priests and men who had seen Solomon's Temple wept with loud voices when they contemplated the fact that the new structure would not be as grand as the first house.²² The second temple was completed in the sixth year of Darius, which was about 515 B.C. The Holy of Holies in this sanctuary was empty, because the ark of the covenant had disappeared when Jerusalem was destroyed by Nebuchadnezzar. Not many years after the completion of this temple (see photo of Schick's reconstruction), the Jews had become worldly and unworthy of administering the holy rites of the temple. The book of Malachi (1:2-2:17; 3:5-18) is a great protest against the corruption and unworthiness of the people. We are not in a position to say how long the Lord was willing to accept the ordinances performed in the second temple following its dedication, but it cannot have been many years.

Herod's Temple superseded Zerubbabel's Temple. We are indebted to Josephus²³ for full descriptions of the structure, with which he was completely familiar. The Mishnah (part of the Hebrew Talmud) also contains descriptions of the building. The materials for the new temple were assembled before the second temple was dismantled. Work on the temple of Herod was commenced in the eighteenth year of the king's reign (20-19 B.C.), and the main structure was built by priests in about a year and a half. The cloisters were completed in eight years, but

(Continued on following page)

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²⁰See I. A. Montgomery in *International Critical Commentary*, "Kings," p. 173.

²¹Ezra 6:3; *Josaphat, Antiquities*, xi. 4, 6; cf. xv. 11, 1.

²²Ezra 3:10-13.

²³*Antiquities*, xv. 11; War v. 5.

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Ancient Temples and Their Uses

(Continued from preceding page)

the entire area of courts and buildings was not finished until about 64 A.D., in the procuratorship of Albinus.²⁴ The temple proper was built of great blocks of white stone. Its length and breadth were the same as Solomon's Temple, but its height was greater, being forty cubits (sixty feet). It was even more lavish in its appointments. Herod's Temple was divided into the Holy of Holies and the Holy Place on much the same lines as those in the previous temples. The Holy of Holies was empty and was separated from the Holy Place by means of a veil.²⁵

One wonders to what extent those who ministered in the temple of Herod had proper power and authority. There must have been some good priests, even if the majority of them were deserving of the Savior's denunciations. Zacharias, the father of John the Baptist, is a good illustration of such a righteous priest.²⁶

During the great siege of Jerusalem, in A.D. 70, the temple of Herod was destroyed as the Savior long before had predicted it would be.²⁷

On the site of Herod's Temple, A.D. 136 or thereabouts, the Emperor Hadrian dedicated a temple (see illustration). The ruins of this structure were seen by the Bordeau Pilgrim in A.D. 333.

Emperor Julian undertook to rebuild the temple, but his plans were frustrated. In A.D. 534 Emperor Justinian built the Basilica (see Schick's reconstruction) in honor of Mary over the place where the porch of Solomon had stood. In A.D. 637 the conquering Mohammedans turned the Basilica into a mosque.

Sultan Abd-al-Malik built (A.D. 691) on the site of Solomon's Temple the Dome of the Rock (it should not be called "Mosque of Omar") essentially as we see it today in Jerusalem. (See illustration.)

The Nephites, another branch of Hebrew people, built temples upon this (the American) continent, but the Book of Mormon says little about them. (See illustrations on page 215.)

When Nephi and those who be-

(Concluded on page 264)

²⁴Josephus, *Antiquities*, xv. 15, 5 and 6; xx. 9, 7; cf. John 2:20.

²⁵Josephus, *War* v. 5, 5.

²⁶Luke 1:5-23.

²⁷Matthew 24:1-2; see also Joseph Smith's revision of Matthew 24 in "Writings of Joseph Smith," Pearl of Great Price, verses 2-4.

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$\frac{1}{2}$ teaspoon vanilla extract

2 eggs, separated
1 cup milk
1 tablespoon lemon juice

Simmer rhubarb, salt and $\frac{1}{2}$ cup sugar in saucepan until tender. Combine egg yolks, milk, lemon juice and vanilla. Add to rhubarb and freeze in refrigerator tray until firm. Beat egg whites, adding remaining $\frac{1}{4}$ cup sugar gradually. Beat frozen mixture in bowl until fluffy and smooth, fold in egg whites and return to freezing tray.

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ANCIENT TEMPLES AND THEIR USES

(Concluded from page 262)

lied as he did separated themselves from their unrighteous brethren, they fled to a land where they erected a temple after the model of Solomon's. Here is Nephi's account of the construction:

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.²⁹

Nephi, of course, took the specifications of Solomon's Temple from the brass plates, where they were doubtless given with an exactness not found in our present scriptures.

Nephi's brother Jacob must have taught in this identical temple,³⁰ but King Benjamin's last oration to his people could not possibly have been delivered in the same building, because the temple in which he stood was in the land of Zarahemla, whither his father, the elder Mosiah, had fled away from the main body of the Nephites.³¹

The people of Zeniff seem also to have built a temple because King Limhi sent a proclamation to his people to gather there.³²

Amulek also mentions the writing of God upon the wall of a temple, but we have no means of knowing what temple is referred to.³³

It was near the temple in the land

²⁹2 Nephi 5:16.

³⁰Jacob 1:17; 2:2, 11.

³¹See Omni 12:15; Mosiah 1:18; 2:8.

³²Mosiah 7:17; see also 11:10, 12; 19:5.

³³Alma 10:2.

of Bountiful³³ that the resurrected, glorified Savior appeared to the Nephites for three successive days and taught them the things spoken of in chapters 11-28 in 3 Nephi.

We know that up to the time of the coming of Christ, the Nephites, like the Jews, were obliged to observe the law of Moses.³⁴ Therefore, what we have observed regarding the ordinances and endowments given in the ancient tabernacle probably applied to the temples erected by the Nephites prior to the coming of Christ. During the Savior's visitation to this people on this continent, he quoted and explained to them chapters three and four of the book of Malachi.³⁵ Inasmuch as many of Malachi's words have to do with the coming of Elijah and the sealing powers of the priesthood, our Lord must have explained in full the necessity of having temples and the nature of the ordinances to be performed in them both for the living and the dead. After Christ's coming, ordinance work for the dead could be performed, because he had conquered death through his resurrection. Prior to the resurrection, only ordinance work for the living was possible.

Unfortunately, little is known about ordinance work for either the living or the dead as carried on by the Saints on this continent or in Palestine and surrounding lands following our Lord's resurrection. Baptism for the dead is mentioned in 1 Corinthians 15:29, but little or nothing is told us about authorized temples or other sacred structures in which this and other holy ordinances might have been carried on.

³³3 Nephi 11:1-2.

³⁴See Jacob 4:5.

³⁵See 3 Nephi 24:1; 26:1.

THE ROMANCE OF TEMPLE BUILDING

(Continued from page 237)

the facts. It was found that the entire mill was burned with the exception of the pen stock and flume. The loss is estimated at \$3,000. Tracks of two men were found in the snow leading from the mouth of the right hand forks of Logan Canyon to the mill and back to the forks again. It is evident that carelessness in leaving the fire through camping was not the

cause of the burning, for the parties could have stopped in one of the cook houses near the mill. Indications are that the work was that of an incendiary."

The sorrow that was felt was the same as that for a tried and true friend, for the sawmill had served the citizens in their need in building the temple.

Even today the cost of the erection

of the Logan Temple would be stupendous—one half a million dollars—but at the time when it was erected it was nothing short of miraculous that the people in their dire need and poverty could have given of the very necessities to build this monument to the Lord.

The building of temples has been its own reward to the people who have erected them. Through the ordinances administered therein, they have bound their dead to themselves, the living, and have tied together the families as units for eternal love and association. No sacrifice is too great in this eternal covenant which will bring lasting happiness to mankind.

"...all Over This Land of Joseph"

(Continued from page 239)

ground was broken for the structure on December 19, 1939, and on October 19, 1940, President David O. McKay, then Second Counselor to President Heber J. Grant, laid the cornerstone amid appropriate ceremonies. President George Albert Smith offered the dedicatory prayer September 23, 1945.

The temple, striking in appearance, has a white exterior and is built with reinforced concrete. During construction the concrete was bonded with a facing—slabs, two inches thick, made of selected aggregates which had been tooled and finished. The structure is adorned with marble from Utah, France, Italy, and Sweden. The building is two stories high (not including the tower) and is 95 x 131 feet. The tower rises about 150 feet.

Sixteen hundred evergreens have been used in landscaping the temple grounds. Numerous other trees and flowers help to beautify the property. Three picturesque lagoons, joined by man-made waterfalls, are also part of these grounds.

As one enters this, the most recently dedicated temple of the Church, from its annex, one is greeted by the soul-searching admonition of the Old Testament prophet, Habakkuk: "... the Lord is in his holy temple; let all the earth keep silence before him." (Hab. 2:20.)

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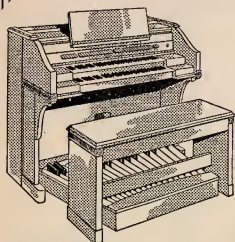


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THE STICK OF JUDAH AND THE STICK OF JOSEPH

(Continued from page 250)

times as his identification and passport.¹¹² The connection between staff and book is here not far to seek—the staff is a mark and token, symbolizing that by which the Jew is known to the world; the scroll is a step closer to home—it is almost the thing itself. The scripture, says Clement of Alexandria in an eloquent

discourse on the subject, is the rod by which God teaches his people.¹¹³ The double function of the rod, says Gregory of Nyssen, is that of consolation and direction, which are the offices of the scripture for all believers.¹¹⁴ If the rod is the symbolic means by which Judah is identified and set apart from the rest of the world (and the use of such a

Lost Intervals

Richard L. Evans

THERE are many circumstances and situations in which we may feel that we are marking time—or worse—wasting time. There are times when we are waiting for people and appointments when we feel cheated as we think of what we might have done with the time we waste in waiting. There are times of routine travel, of commuting between places when the interval may seem more or less lost. There are times when we are pressed into pursuits not of our own choosing, on detours from our intended destination—as for example time spent in making a living at uninteresting routine work, or while preparing for other pursuits, or time spent by young men in military service when they are eager to settle down to other purposes. In these unavoidable interruptions, on these side trips on side roads, there is often much more that can be salvaged than is sometimes supposed. Wherever a man is, he has his mind with him. Wherever he is, he can think and plan and pursue, in blueprint at least, constructive purposes. Almost wherever he is, he can arrange to read—not trash or trivia but from the best books. It isn't always so, but it can often be so. Almost wherever a man is, he can write. It takes only simple tools to write—and some significant writings have come even from within prison walls. Some interesting and profitable activities have been pursued from the bedsides of shut-ins, by those who couldn't go out from where they were but who have reached out with what they had, with some wonderfully useful results. A man may be immobilized without immobilizing his mind. Some of the most successful people have learned what to do with odd moments, with the in-between times that so many of us waste—sometimes just sitting, sometimes just waiting, sometimes with impatient pacing. Almost wherever a person is he can find some constructive purpose to pursue, without wasting time in shoddy or trivial or tawdry pursuits. In a sense we can't "save" time as we can save water that would otherwise run away. But often when we are diverted from our intended course, we can make time serve as water that runs into a reservoir—a reservoir of preparation, of stored knowledge, of acquired skills—to be used for a better purpose at a better time and place rather than let it run downstream at the wrong season.

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symbol was regarded by the early Christians as a thing of great significance and secrecy), what is the means by which Judah is actually thus distinguished, i.e., what is the real equivalent of the rod? It is the Bible, of course. In figurative language the Jews will recognize the Messiah by examining the rod; "search ye the scriptures," said the Lord, "for they it be that testify of me."

The identity of staff and scripture was noted by the earliest and best informed of the Christian historians. For the great Eusebius the sticks of Ezekiel represent the Old Testament and the New Testament.¹¹⁵ A century and a half earlier Irenaeus speaks of the (hidden) meanings of the sticks as "hidden from us, for," he says, "since by the wood we rejected him, by the wood his greatness shall be made visible to everyone, and as one of our predecessors has said, by the holy reaching out of the hands the two people are led to one God. For there are two hands and two nations scattered to the ends of the earth. . . ."¹¹⁶ There is every indication that the Saints of the early Church regarded the teaching of the sticks and the gathering as of great secrecy and great significance, the meaning of the whole thing being later lost.¹¹⁷ The later Fathers took the usual allegorical liberties in dealing with Ezekiel 37.

(To be continued)

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¹⁰⁶Jewish Encyclopedia, s. v. scroll.

¹⁰⁷Ibid.

¹⁰⁸F. S. Burnell, "Staves and Sceptres," *Folklore* LIX (Dec. 1948), p. 165.

¹⁰⁹Jew. Enceyl.

¹¹⁰J. Lechler, *Vom Hakenkreuz* (Leipzig: Kabitzsch, 1934), p. 74, fig. 6.

¹¹¹F. Cabrol & H. Leclercq, *Dictionnaire d'Archeologie Chretienne et de Liturgie*.

¹¹²Jewish Encl., loc. cit.

¹¹³Clement Alex., *Paedog. I*, in *Patrol. Graec.* VIII, 324.

¹¹⁴In *Patrol. Graec.* XLIV, 1031 and XLV, 1250.

¹¹⁵Eusebius, *Demonstr. Evang.*, in *Patrol. Graec.* XXII, 745.

¹¹⁶Irenaeus, in *Patrol. Graec.* VII, 1171.

¹¹⁷Though modern critics fail to detect anything of great importance or mystery in the rods of identification, for the earliest writers of the Church they were regarded as objects of great symbolic significance, conveying a message of real, if hidden, importance: Migne, *Patrol. Graec.* VI, 681, n. 43.

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(Concluded from page 235)

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The Church Moves On

(Continued from page 216)

25 SCORES in the all-Church M Men basketball tournament:

Championship

Logan Fifth 83; Salt Lake City Twenty-sixth 41.
Maywood 42; Spanish Fork First 40.
Mesa Tenth 76; Eugene 28.
Edgehill 62; Reno 43.
Brigham City Fourth 69; Provo Park 44.
Fairmont 57; Washington, D. C. 32.
Salt Lake City Thirty-third, 45; Dublin 41.
Logan College Hill 54; Redondo Beach 41.

Consolation

Blanding 54; Aurora 44.
Gooding 63; Mt. Emmons 47.
Sugar City 53; Salt Lake City Seventeenth 43.
St. Anthony 64; Murray Third 56.
Hill Spring, bye; Mantua, bye; Rockville, bye; East Midvale, bye.

26 SCORES in the all-Church M Men games:

Championship

Logan Fifth 51; Maywood 33.
Salt Lake City Thirty-third 45; Logan College Hill 41.
Edgehill 59; Mesa Tenth 25.
Brigham City Fourth 51; Fairmont 41.

Second Round Losers

Reno 65; Eugene 53.
Park 70; Washington, D. C., 50.
Salt Lake City Twenty-sixth 57; Spanish Fork First 46.
Dublan 38; Redondo Beach 35.

Consolation

Sugar City 48; Rockville 38.
Blanding 50; Mantua 42.
St. Anthony 55; Hill Spring 34.
East Midvale 64; Gooding 58.

THE IMPROVEMENT ERA

27 THE First Presidency issued a statement endorsing the current Red Cross drive.

Scores in the all-Church M Men basketball tournament:

Championship

Brigham City Fourth 54; Salt Lake City Thirty-third 33.
Edgehill 54; Logan Fifth 38.

Third Round Losers

Mesa Tenth 64; Maywood 26.
Logan College Hill 60; Fairmont 29.

Second Round Losers

Reno 47; Salt Lake City Twenty-sixth 40.
Dublan 46; Park 38

Consolation

Blanding 45; East Midvale 39.
St. Anthony 56; Sugar City 49.

28 SCORES in the all-Church M Men basketball tournament:

Brigham City Fourth 48; Edgehill 45. (Overtime.) First and second.
Logan Fifth 43; Salt Lake City Thirty-third 39. Third and seventh.

Mesa Tenth 47; College Hill 39. Fourth and eighth.

Dublan 50; Reno 38. Fifth and ninth.
Blanding 62; St. Anthony 46. Sixth and tenth.

Edgehill Ward won the sportsmanship trophy.

SPRING NIGHT

By Vesta Nickerson Lukei

HERE lie the dead beneath the hilltop sweep
As silent as the pointed cypress that bear
No sign of change. I only am aware
Of stirring spring that touches not their sleep.
Beyond all feeling, sorrows cannot invite
Their tears, nor joys awake their ecstasy.
For them no blossoms whiten the orange tree
Nor wakeful mockingbird disturbs the night.

Here lie the sleepers far beneath the ground.
No prick of thorn can sharpen senses so,
Nor single note arouse the world of sound
As these mute symbols that the seasons go.
These moments must be deeply lived for
I too forget, forget when sleeping here.

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Early Houses of the Lord

(Continued from page 233)

incendiary. Flames swept through the entire structure, leaving only blackened walls. The Icarians, a group that had settled in Nauvoo following the exodus of the Saints, attempted to rebuild the temple for a school building. But while this work was in progress, in May 1850, a tornado completely leveled the walls of the building. Over the years the stones were carried away either for building material in Nauvoo or by souvenir hunters. Last year the members of the Chicago Stake held a work day on which they assembled many of these original temple stones for some future use.

SEVERAL places were temporarily but reverently used by the Saints for holy purposes after their trek to the valley. Elder Addison Pratt, called to return to his labors in the Society Islands (now Tahitian) Mission, received his endowments on Ensign Peak. Endowments for the living were given from 1851 to 1855 in the Council House on the southwest corner of South Temple and Main streets. In April 1854 the northwest portion of the Temple Square was selected as the site for the Endowment rooms. This building was being plastered in February 1855, and was completed that April. President Heber C. Kimball of the First Presidency offered the dedicatory prayer for this building May 5, 1855, and it was he who used his time for years in conducting the services here.

Sometime after an addition was built in 1856 the building became known as the Endowment House. Here many of the convert-emigrants



THE IMPROVEMENT ERA

of the Church came to receive their blessings and lay the foundation for their establishing homes in Zion—homes which produced families who are still adding strength to the Church by their testimonies and by their works.

Baptisms for the dead were administered here until 1876, endowments until 1884, and sealings of couples were performed here until 1889. Although it was never intended to be a permanent temple, for thirty-four years this house of the Lord had served its purpose well. In 1889 President Wilford Woodruff had the building razed; the Saints then had temples functioning at St. George, Logan, and Manti, Utah, and it would not be long before the Salt Lake Temple would be dedicated.

Three Utah Temples

(Continued from page 232)

for the construction of a temple over a quarter century later, on April 25, 1877. During the intervening years the hill had been used for a quarry to obtain stone for home construction and also for fortifications against unfriendly Indians. Five days after the dedication of the ground one hundred men met at the quarry and knelt in prayer before commencing their labors for this House of the Lord.

Two years of blasting and scraping were required to prepare the footings and foundation for the building. Then, on April 14, 1879, the cornerstones were laid, and work was begun on the walls, which were built of the cream-colored oolitic limestone which was taken from the hill.

The eleven year construction period would have broken the spirits of a less-valiant group, or a corps inspired with a less lofty ideal. Their strength was taxed still with the grim task of pioneering a harsh, strange, unfriendly land. Theirs was the constant struggle against drought, grasshoppers, poverty, and the Indians, who readily accepted the challenge of driving the settlers' cattle off for their own purposes.

But at last this house was completed, and Elder Lorenzo Snow of the Council of the Twelve offered the dedicatory prayer, May 21, 1888.

The temple, simple in its elegance, representing the best that those Saints could give of their worldly goods and of their labors, is 171 feet

(Continued on following page)

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THREE UTAH TEMPLES

(Continued from preceding page)
long and 95 feet wide. The east and west towers are 179 and 169 feet high, respectively.

Like all temples of the Latter-day Saints, the structure faces east, although its front view is blocked by the magnificent and unyielding mountains. It is the rear of the build-

ing that one sees from the highway, many feet below the base of the temple.

From the temple grounds one commands a striking view of the quiet, broad valley. The grounds are landscaped by sloping lawns, brilliant flowers, and a wide variety of trees and shrubs, but even the soil that

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Why Leave It So Late?

Richard L. Evans

ON A certain journey not long ago some travelers encountered one of those untamed onslaughts of the elements which man, despite all his previous preparations, is never quite prepared for. It became a question of survival or of fear lest they should not survive. And afterward, one who was there soberly said: "There were some people who talked to the Lord that night, who had not talked to him for a long time." It is true that times of emergency, of danger, of fear, of stress, of urgent need often bring us to an earnest awareness of our dependence upon Providence. And when, in extreme circumstances, we are pressed to petition him to whom we haven't talked for a long time, the question may well be asked: "Why leave it so late?" We never know, not any of us, when we are going to need help or when we shall wish we had done some things we didn't do. We never know how our business ventures are going. We often assume that profits or success are certain when some unforeseen circumstance enters in, and we find that they weren't so certain. Sometimes in newly acquired affluence short-sighted people assume that they won't need their old friends—or that they won't need anyone. But fortunes change; reverses come; and we often find that we desperately need those from whom we have severed ourselves. There is no one so big, no one so secure, no one who can so far foresee the future, but what he needs to keep his house and his life in order, his record straight, and his friendships in repair. A man who needs friends had better have them before he needs them. There is no one so wise or so self-sufficient but what he needs the services of others. And when the storm has broken, when the accident has happened, when the need is upon us, it may be a little too late. It is always too late to take out insurance to cover a previous casualty. Of course we can repent. But even that we should not leave too late. We are dependent upon others always; we are dependent upon Providence always; and we ought to be on good terms with our family and friends, with ourselves, with life, and with our Father in heaven all the time. Humility and gratitude and consideration for all others and a prayerful approach to every problem is the safest insurance against all eventualities. And a good question to ask ourselves in all the ways of life is, "Why leave it so late?"

"The Spoken Word"

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now nourishes this vegetation had to be carried to the temple site.

AT ST. GEORGE, in Utah's "Dixie," stands the St. George Temple, oldest in the Church in terms of continuous service. President George A. Smith of the First Presidency dedicated the site November 9, 1871, and ground was broken the same day, at a time when there were only fifteen hundred people living in the area. A brass cannon, relic of the Mexican War, was soon rigged up and used as a pile driver for the foundation, in which volcanic rock was utilized. The cornerstone was laid April 1, 1874. The walls of the building are red sandstone, long painted white.

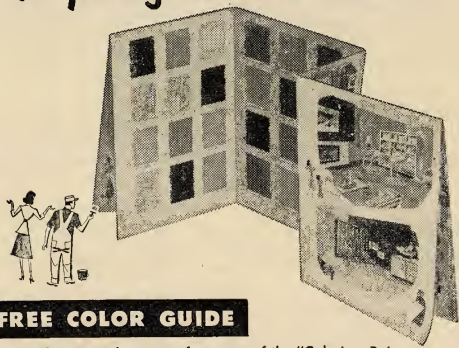
On January 1, 1877, the temple was partially dedicated. Elder Wilford Woodruff, who became the first president of this temple, dedicated the front room and lower floor. (The front had been the personal gift of President Brigham Young.) Elder Erastus Snow dedicated the second floor, and Elder Brigham Young, Jr., dedicated the sealing room. Ordinance work was commenced January 11, 1877. The forty-seventh annual general conference of the Church was held in the temple, April 6, 7, and 8, 1877. It was at this time that the entire structure was dedicated by President Daniel H. Wells of the First Presidency. President Brigham Young and all of his successors in the Presidency through President Heber J. Grant were present at this service.

It was here, in the St. George Temple, that the spirits of the signers of the Declaration of Independence and of the Presidents of the United States appeared to Elder Wilford Woodruff requesting that temple work be done for them. It was here that the ordinances for these men were completed.

The building is 141 feet 8 inches long, 93 feet 4 inches wide, 84 feet high to the square, and 175 feet high to the top of the vane on the tower. It has a magnificent appearance. The red bluffs on the north, the volcanic ridges on the east and west, the Rio Virgin, running through the valley on the south, and the city of St. George lying generally north and northwest, form a picture with striking and vivid contrasts. In the words of one plane pilot: "From the air the temple looks like a gem in a green setting." Long will it continue to be a beacon for airplanes, a landmark for tourists, and a holy place to members of the Church.

APRIL 1953

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Melchizedek

This is a continuation of the teacher's supplements for the Melchizedek Priesthood lesson course for 1953. Helps for lessons 1 to 13 appear in THE IMPROVEMENT ERA, February and March.

THE DIVINE CHURCH (Second Part)

Lesson XIV

CAESARO-PAPISM

Quarrel between East and West (Continued)

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XIV

Teaching objective:

To show that the churches in the East and West were hopelessly divided on the matter of authority.

Suggestions on teaching procedure:

Step 1 Place an outline of subject matter on the blackboard. The following is suggestive:

Quarrel between East and West

A. The effect of political divisions and changes upon the church

1. As Emperor Constans gained greater power, the followers of Athanasius gained influence.
 - a. The exiled bishops were recalled.
 - b. The bishop of Rome (Julius) became aggressive.
 - c. The Arians of the East were forced to present compromise creeds.

B. Attempts by the Emperor Constans to bring about church unity

- a. Council at Sardica.
 - (1) Purpose.
 - (2) Division into Eastern and Western Councils.
- b. The Eastern bishops:
 - (1) Condemned Athanasius and his followers.
 - (2) Excommunicated Bishop Julius of Rome and others.
 - (3) Drew up a new confession of faith.
- c. The Western bishops:
 - (1) Reaffirmed the Nicene Creed.
 - (2) Declared Athanasius innocent.
 - (3) Excommunicated Eastern leaders.
 - (4) Passed disciplinary canons. (Provided for an appeal to Rome by a bishop deposed by his colleagues in a province. If the appeal is received by bishop of Rome, Rome is to form a court to try the appeal.)
- d. Reasons for claim of bishop of Rome to appellate power:
 - (1) Only church in West of apostolic foundation.
 - (2) Has backing of emperor.

Step 2

If the quorum members have read their manuals, various members may be called on to relate the events as outlined. If there has been no class preparation, the group leader will have to give a brief account of the historical events involved.

Step 3

Induce a class discussion by using such questions as the following:

1. Why did the Eastern bishops adopt creeds which compromised their real beliefs?
2. Without God's permission would the Apostle Peter have changed his teachings in order to avoid persecution?
3. What happens when members of a church compromise their religious beliefs in order to get along with those who live around them? Is the L.D.S. Church in any danger because of that same factor today? What safeguards does the L.D.S. Church have against such change?
4. When freedom of conscience is interfered with, how does it affect sincerity of belief?
5. Why is religious division inevitable where the Holy Ghost is not had?

Summary

Summarize so as to leave this thought with the class:

Without Apostles or other central authority and without the guidance of the Holy Ghost there was nothing to keep the churches in unity except the state. Where the state was divided as was often the case in the Roman Empire, the church was divided also. Thus the political division into eastern and western empires caused a division of the church into East and West. As went the political fortunes and religious beliefs of the emperors, so went the church. The power of the emperor was used freely to appoint and depose bishops and in general to dominate the churches. During this period no bishop was considered as head of the church, but Western bishops agreed to appeal to the bishop of Rome as arbitrator in certain disputes.

Assignments:

1. Arouse general interest in the next lesson by leaving with the quorum members such a problem as the following:
 - a. With the doctrines of churches changing with the views of the successive emperors, what would happen if one emperor should rule all of the empire? (Read lesson XV to find the answer.)
2. Make special assignments, such as the following:
 - a. Appoint one quorum member to relate how Liberius, bishop of Rome, changes his religious views to gain favor with the emperor.

THE DIVINE CHURCH (Second Part)

Lesson XV

CAESARO-PAPISM (Continued)

The Triumph of the Arian "Heresy"

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XV

Suggestions on teaching procedures:

Step 1 Place an outline of subject matter on the blackboard. The following is suggestive:

Teaching Objective:

To show how changes of political fortune affected the doctrines of the church.

The Triumph of the Arian "Heresy"

A. Changes in the political situation

1. A rebellion occurred in the West. Magnentius as crowned emperor. Constans fled and committed suicide.
2. Constantius made war on Magnentius and was victorious.
3. Empire united again under Constantius, a follower of the Arian heresy.

B. Changes in the religious situation

1. Constantius called a council of three hundred bishops.
 - a. Athanasius was condemned.
 - b. The emperor issued an edict that the bishops must accept the deposition of Athanasius.
 - c. Athanasius was banished.
 - d. An Arian statement of doctrine was drawn up.
2. The bishops hasten to embrace the Arian doctrine.
 - a. Liberius, bishop of Rome, was exiled but readily changed his doctrine to agree with the emperor.
 - (1) Letter of Liberius to the emperor.
 - (2) Letter of Liberius to the Eastern Arian bishops.
 - b. The Councils of Seleucia and Rimini.
 - (1) Council of Seleucia held in the East.
 - (a) Disagreement prevailed.
 - (b) The emperor forced the bishops to sign the "Third Formula of Sirmium," an Arian Creed.
 - (2) Council of Rimini.
 - (a) Disagreement of the bishops.
 - (b) The emperor forced the bishops to sign the Arian Creed.
 - c. All bishops declare themselves against Athanasius and the Nicene Creed.
3. Attempts of Roman Catholic historians to excuse Liberius.
 - a. Allege that force was used.
 - b. Allege that pope did not really give up his opposition to Arianism.

Step 2

Following the outline, discuss with the class how the Christian world became Arian following the lead of the emperor.

THE IMPROVEMENT ERA

Priesthood

Step 3

Discussion:

The class discussion may now be continued and given direction by using such questions and problems as the following:

1. If the Church had been guided by Christ, would its bishops have shifted doctrines because of the change of emperors?
2. Should changes in doctrine be brought about by debate in council or by divine revelation?
3. Why is the use of force in getting church members to accept a certain point of view an evidence that the church is no longer the church of Christ?
4. In the time of Felix and Liberius can the Roman Church be said to have been "without error"?

The Summary:

Make a one-minute summary of the class discussion or have a quorum member do so. The following points should be mentioned:

1. We have found that in the fourth Christian century the religious views of the emperor had a greater effect upon the doctrines of the church than did the views of the bishops.
2. Bishops who disagreed with the view of the emperor were banished or forced to change their doctrines.
3. Liberius, the bishop of Rome, was banished and was restored to his bishopric only when he completely reversed his doctrine concerning the relationship of the Father and the Son.
4. Thus the whole Christian world, the majority of which had been opposed to Arianism, and had accepted the Nicene Creed, now turned to Arianism and abandoned the Nicene Creed.
5. In the face of such historical facts it is evident that the church is like sheep wandering without a shepherd. There are no prophets of God to lead the way. The indecision, the use of force, and the determination of doctrine by governmental decree, show a complete absence of the leadership of Jesus Christ.

The Assignment:

1. Arouse general class interest in the next lesson by leaving with the members a challenging problem, such as the following:
 - a. When a church is dominated by a civil government, what happens to it when the government undergoes a change? In lessons 16 and 17 of your text you will find the answer of history.
2. Have one quorum member come prepared to tell the difference between Arianism and Athanasianism.

Lessons XVI and XVII

CAESARO-PAPISM (Continued) Final Triumph of "Orthodox" Athanasianism

Text: James L. Barker, *The Divine Church*, Second Part, Lessons XVI and XVII

Teaching objective:

To show how the Nicene Creed was finally forced upon the church by political power, and orthodoxy determined by imperial decree.

Suggestions on teaching procedure:

Step 1

Outline on a blackboard the material to be discussed in these two lessons. The following outline is suggestive:

Final Triumph of "Orthodox" Athanasianism

I. The Emperor Valens supports Arianism.

A. Valens becomes Emperor of the East A.D. 364.

1. Supported the Arians.
 - a. Was influenced by the Arian Eudoxius, bishop of Constantinople.
2. Persecuted semi-Arians and Athanasians.
3. Supported only Arian candidates for the various bishoprics.

B. The semi-Arians and Athanasians appeal to the West.

1. These groups forced together by the persecution of Valens.
2. Sent a delegation to Rome. (Not finding the emperor they appealed to the bishop of Rome.)

C. A Period of Confusion.

1. Bishops still divided.
2. Letter of Saint Basil, bishop of Caesaria, to Damasus, bishop of Rome.

D. Valentinian, emperor of the West, supported the Athanasians—but was assassinated in 375.

E. Valens killed in battle, 378, by the victorious Goths.

II. Athanasianism becomes orthodox under the emperors Gratian and Theodosius.

A. The Athanasian Gratian succeeded Valentinian II as emperor of the West.

1. Sent his general, Theodosius, to retrieve the Eastern Empire from the Goths.
2. Supported the Athanasians.

B. Theodosius

1. Theodosius, having conquered the Goths, is crowned emperor of the Eastern Empire.
2. An ardent supporter of Athanasianism.

C. Arian bishops replaced by Athanasian bishops.

1. Ambrose made bishop of Milan.
 - a. Greatly influenced the Emperor Gratian.
2. Anemius made bishop of Sermium.

3. Arian bishops deposed.

4. Gregory made bishop of Constantinople.

D. Gratius: edict of heresy against Arians. E. The Edict of Thessalonica (380).

1. Imperial declaration of the Nicene Creed.

F. Councils called.

1. Western council called by Emperor Gratian at instigation of Ambrose.

a. Condemned the Arians.

2. Eastern Council called by the Emperor Theodosius.

a. Condemned the Arians.

b. Arians refused seats at the council.

c. Decree of Emperor Theodosius as to "orthodoxy."

G. Theodosius forbade all heretics (Arians) to hold meetings (A.D. 381) and ordered churches to be turned over to the Orthodox Christians (Athanasians).

H. The church was to remain Athanasian.

Step 2

Relate briefly the history of events as they affected the church from the death of the Emperor Constantius, 361, to the death of the Emperor Theodosius, 395. Read a few excerpts from the historians quoted.

Step 3

The Discussion:

The significance of the events related can be brought out by discussion induced by such questions as the following:

1. What evidences do we have that the church, during the period 361 to 395, was without divine guidance?
2. What political edict during that period has affected the Catholic Church to our time?
3. What does *catholic* mean?
4. Who determined what constituted a *catholic* or orthodox Christian? What was an orthodox Christian forced to accept?
5. How was a triumph of Athanasianism (the Nicene Creed) a triumph of Greek philosophy?
6. Compare the methods of persuasion used by Jesus Christ with those used by both Arians and Athanasians.
7. Are bishops in the L.D.S. Church removed from office if they teach false doctrines? How is it determined whether or not the teachings are false? Are they given a chance to defend their position? Is any force or threat of force used?

The Summarization:

This is an appropriate time to make a complete summarization of the development of political influence over the church and to set out some of the far-reaching effects. The summarization should include the following:

1. Before the time of Constantine the Roman government was usually opposed to Christianity. There was no interference

(Continued on page 278)



The Presiding

Revisions in Aaronic Priesthood Programs Emphasized

THE following revisions in both Aaronic Priesthood programs have been sent to all Aaronic Priesthood leaders by letter but are reprinted here for permanent record and reference.

SENIOR MEMBERS OF AARONIC PRIESTHOOD

Stake Committee for Senior Members of the Aaronic Priesthood

1. The designation "stake committee for adult members of the Aaronic Priesthood" is changed to "stake committee for senior members of the Aaronic Priesthood."

2. The chairman of the stake committee for senior members of the Aaronic Priesthood is no longer to be a member of the stake presidency. The chairman is to be designated by the stake presidency from among the high council or chosen at large.

Ward Committee for Senior Members of the Aaronic Priesthood

1. The designation "ward committee for adult members of the Aaronic Priesthood" is changed to "ward committee for senior members of the Aaronic Priesthood."

2. The *coordinator* is hereafter designated *secretary*. It is felt that the continued use of the title *coordinator* may encourage a greater delegation of the responsibilities of the presidency of the Aaronic Priesthood than is possible under this assignment from the Lord to the bishopric.

3. An "instructor" is to be appointed for each quorum or group of senior priests, senior teachers, or senior deacons to present the weekly priesthood lesson. The instructor may also serve as a group adviser.

4. A group adviser is to be assigned to labor with each group of five senior members of the Aaronic Priesthood or unordained male members over 21 to win them to renewed activity in the Church.

Senior Members of the Aaronic Priesthood to be Organized into Quorums or Groups

1. Where there are seven or more senior deacons, or thirteen or more senior teachers, a quorum organization with a president, two counselors, and

a secretary is to be effected in each instance. When there are fewer than seven senior deacons or thirteen senior teachers, a group organization should be set up with a group leader, two assistants, and a secretary. The bishop presides over the senior priests, and he should appoint a senior priest as secretary.

All quorum or group officers for senior deacons and for senior teachers are to be chosen from among the best qualified men available in these groups.

2. Separate quorum or group meetings are to be held for senior deacons, senior teachers, and senior priests during the weekly ward priesthood meeting wherever housing facilities will permit.

3. Unordained male members over 21 are to be enrolled in a special section in the deacons' roll book: They should be invited to attend the deacons quorum or group meetings and socials as visitors of record.

Ward Aaronic Priesthood Leadership Meeting

A "ward Aaronic Priesthood leadership meeting," to be held each month under the direction of the bishopric, replaces the discontinued "ward boy leadership committee meeting."

Those expected to attend, in addition to the bishopric, include all ward leaders of the Aaronic Priesthood under 21 and all ward leaders of senior members of the Aaronic Priesthood. The meeting is to be held in three parts, as follows:

Part One will include the opening exercises, with roll calls, announcements, and messages from the bishopric which are of common interest to all assembled.

Part Two provides for a separation into three departments with a member of the bishopric in charge of each department. Leaders of priests in both programs will attend the bishop's department; leaders of teachers will attend the first counselor's department; leaders of deacons will attend the second counselor's department.

In each of the three departments, the member of the bishopric in charge will, (1) call for a report on all assignments made to leaders the previous month; (2) review activity records of all quorum or group members and unordained male members, as recorded in

the respective roll books; (3) make and record assignments to leaders to visit those needing attention for any reason during the ensuing month.

Part Three provides for a short council meeting of each of the two ward committees. While the bishop is attending one meeting, his counselors will attend the other meeting, alternating each month.

Problems of specific interest to the respective committees will be taken up in each council meeting: These problems may include such items as, (1) adequate social and fraternal activities; (2) quorum service projects designed to promote the unselfish giving of oneself in the interest of others; (3) Church welfare projects; (4) training of quorum presidencies and group leaders; (5) review of latest monthly report with a view toward overcoming weaknesses; (6) recommendations for advancements in the priesthood.

Ward Aaronic Priesthood Meeting

The full time of the second priesthood meeting in each month is to be a joint assembly attended only by bearers of the Aaronic Priesthood and unordained male members 12 to 21, senior members of the Aaronic Priesthood, and unordained male members over 21, and their leaders.

The object of this joint Aaronic Priesthood assembly each month is to bring the bishopric into a more personal and direct relationship with those over whom they preside as the presidency of the Aaronic Priesthood. The bishopric will conduct the meeting and occupy the entire time of the joint assembly in giving counsel and instruction to all bearers of the Aaronic Priesthood and their leaders. Occasionally, as an exception and not as a rule, a special speaker may be invited to discuss a subject requiring special training and abilities.

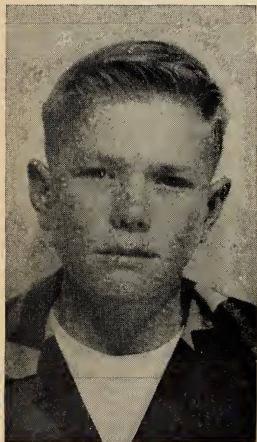
AARONIC PRIESTHOOD UNDER 21

Stake Committee for Aaronic Priesthood Under 21

1. The designation "stake Aaronic Priesthood committee" is changed to "stake committee for Aaronic Priesthood under 21."

2. The chairman of the stake committee
THE IMPROVEMENT ERA

Bishopric's Page



JORDAN KNIGHT

Tribute Paid to Faithful Member of Aaronic Priesthood

(Jordan Knight, a faithful teacher in Cedar First Ward, Cedar Stake, was accidentally killed last October. His former scoutmaster and deacons' quorum adviser, Clemont B. Adams, wrote the following tribute, which is published here for the inspiration of bearers of the Aaronic Priesthood throughout the Church. Jordan is the son of Clifford and Alice W. Knight.)

THE ENDING of one year and the beginning of another bring many joys to most of us, and as I sat working on the deacons' quorum roll book, I was at peace with the world. As I compiled the list of deacons who had earned an individual award, my mind drifted back over the preceding years, and out of the mists of time I again faced Jordan Knight.

Not that he had ever been completely out of my mind, for a teacher doesn't forget his boys that easily. It had been only one short year since Jordan's name had headed the list of those who were getting awards. I remember the pride with which I had tabulated his credits and found him to have one hundred percent attendance at Sunday School, sacrament meeting, M.I.A., and priesthood meeting.

Other scenes soon crowded my memory, and I remembered hiking with him in the mountains as Scout and Scoutmaster. His interest in nature's storybook was a real thing, and he confided to me his desire to make his living from the earth. He turned to a study of agriculture and soon experienced successes with his projects.

The most important thing in Jordan's life was his membership in the Church of Jesus Christ of Latter-day Saints. He planned on a foreign mission and wanted to hold a responsible position in the Church. He had a strong aversion to liquor, tobacco, and anything not clean and pure. I'm sure he was

more interested in people's respect than in recognition, and his word was a guarantee that assignments would be filled. I remember the determination to complete assignments which he always showed. One time his older brother had been assigned a talk in ward conference but became ill on the day he was to speak. A few minutes before the meeting began, Jordan appeared and announced to President Elwood J. Corry that he was there to fill his brother's assignment.

I remember the willingness with which he accepted responsibility. A song in Church, a prayer, or a talk—it was always the same, a job well done! The example he set and his leadership as president of the deacon's quorum will always be an inspiration to me. I'll not forget, either, the talks we had as we weeded the corn of our ward welfare assignment or the games of steal-the-flag in the early darkness after our work had been finished. A joyful life, with service to God and his fellow man, seemed to be his creed.

Progress and advancement come to all worthy of them, and I saw Jordan promoted into the teachers' quorum. I missed his close association, but he didn't seem to change. He continued to give his best, even up to his sudden death. Only time can heal the sorrow of his passing; but when I think of him, I also think of the words of Jesus when his disciples asked him who was greatest in the kingdom of heaven. Jesus drew a child into their midst and said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:4.) I am sure that the humble spirit of Jordan Knight will bask in the presence of God. I am also sure that my life has been enriched because of the contacts I had with him, and I thank God for the privilege of being a deacons' adviser.

mittee for Aaronic Priesthood under 21 is no longer to be a member of the stake presidency. The chairman is to be designated by the stake presidency from among the high council or chosen at large.

Ward Committee for Aaronic Priesthood Under 21

1. The designation "ward Aaronic Priesthood committee" is changed to "ward committee for Aaronic Priesthood under 21."

2. The coordinator is hereafter designated secretary. It was felt that the continued use of the title coordinator may encourage a greater delegation of the responsibilities of the presidency of the Aaronic Priesthood than is possible under this assignment from the Lord to the bishopric.

Ward Boy Leadership Committee

The organization and monthly meeting of the ward boy leadership committee is discontinued.

Ward Aaronic Priesthood Leadership Meeting

A "ward Aaronic Priesthood leadership meeting," to be held each month under the direction of the bishopric, replaces the discontinued "ward boy leadership committee meeting."

APRIL 1953

Those expected to attend, in addition to the bishopric, include all ward leaders of Aaronic Priesthood. The meeting is to be held in three parts, as follows:

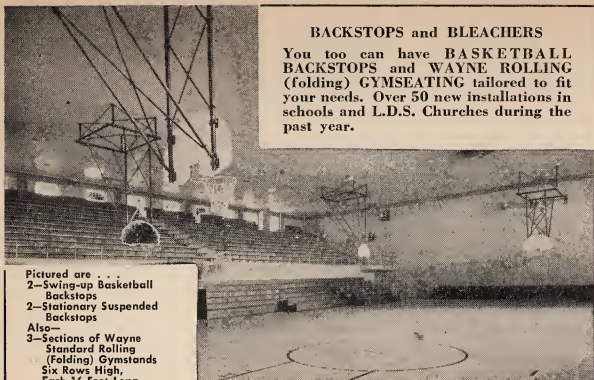
Part One will include the opening exercises, with roll calls, announcements, and messages from the bishopric which are of common interest to all assembled.

Part Two provides for a separation

into three departments with a member of the bishopric in charge of each department. Leaders of priests in both programs will attend the bishop's department; leaders of teachers will attend the first counselor's department; leaders of deacons will attend the second counselor's department.

In each of the three departments, the member of the bishopric in charge will, (1) call for a report on all assignments

(Continued on page 290)



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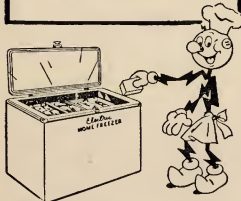
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Melchizedek Priesthood

(Continued from page 275)

by the state in church government and doctrine, but occasional attempts to stamp out Christianity by persecution occurred.

2. With the conversion of Constantine to Christianity the situation changed. Constantine saw an opportunity to use the church for political purposes. The condition within the church made this possible. Following the deaths of the apostles, the church had been without any central authority. The hundreds of bishops exercised authority in their separate sees or bishoprics. With a lack of a central authority to receive divine direction and a scarcity of scripture for a written guide, doctrinal disputes were common. In this situation the Greek philosophers, who had become Christian, shaped the doctrine of the church to harmonize with philosophy. But some of these changes resulted in bitter debate and conflict.

3. With an emperor who was a Christian (though unbaptized), it was perhaps natural for the bishops to turn to him to help settle their disputes. The first of these disputes was known as the Donatist Schism, a dispute in the African churches over the acceptance into the church again of those who had left the church because of persecution. Constantine interfered by calling councils, financing them, and enforcing their decisions. This was the beginning of the power of the state over the church.

4. One of the most significant developments was the decision of the Council of Arles that baptism was good even if performed without authority, a decision that has affected the Catholic Church to our time.

5. In the years that followed the Neo-Platonic school developed in parts of the church, which was, in the main, a compromise between Christian tradition and Greek philosophy. But even here there was division and this gave rise to the Arian controversy.

6. Arius taught that God the Father, created the Son, who was inferior to him. Christ did not exist from all eternity but was merely the "first-born of created men." Hence the Son had a beginning, but not the Father. (See page 35 for the Arian position.) Arius' writings are now lost.

7. Athanasius and his followers took the position that God, the Father, and God, the Son, were co-equal, co-eternal, co-divine, and of one substance.

8. The Arian controversy waged so violently that Constantine again intervened, called the Nicene Council, financed it, largely determined its decisions, forced the participants to sign the Nicene Creed and exiled the bishops who would not sign.

The Nicene Creed, which defined God, the Father, and God, the Son, as of one substance (*omniousios*) became the subject for bitter controversy throughout the remainder of the fourth century. (Read the Nicene Creed, p. 55.)

9. From the time of the Nicene Council the power of the state over the church developed rapidly. Few moves were made by the various bishops without first appealing to an emperor for sanction. Various bishops became the favorite advisers of the various emperors. The political scene changed very frequently, as it was a time of great turbulence in the Roman Empire. Sometimes the empire was divided into East and West; sometimes into three divisions; and at other times united under one emperor. The beliefs of the ruling emperor determined the doctrine of the church and the fate of the respective bishops.

10. Even before the death of Constantine

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an anti-Nicene reaction had set in which gained impetus as a moderate Arian bishop, Eusebius, became the confidant of Constantine. There began now the deposing and appointment of bishops by the emperor, a practice that was to continue under various emperors to the end of the century. Athanasius now in turn was exiled, together with other bishops and Arian bishops brought back from exile. There developed a quarrel between the East and the West. The majority of Eastern bishops favor Arianism. The majority of Western bishops favored the Nicene Creed (Athanasianism). Likewise Eastern rulers favored Arianism and Western rulers favored Athanasianism.

For a period of time Arianism triumphed under Arian emperors and Athanasian supporters were persecuted and exiled. Arianism became the "orthodox faith."

Finally, however, under the Emperors Gratian and Theodosius (both Athanasians), Athanasianism triumphed again and has remained since the viewpoint of the Catholic Church. This triumph of Athanasianism was effected by force and by imperial edict.

Assignment:

Read in Lesson 18 how the general councils shaped, by debate, the doctrines of the church.

Historic Fort Laramie

(Continued from page 252)

of privation and danger. But these pioneers were possessed of strong and hardy bodies, of ardent courage and great force. Too little has been written of the pioneer woman, of her valiancy and the part she played in the winning of the West. Dr. Charles W. Eliot, president of Harvard University, paid an eloquent tribute to the pioneer woman from the speaker's platform in the great Salt Lake Tabernacle in 1892. Said he:

Did it ever occur to you what is the most heroic part of founding a colony of people which moves into the wilderness to establish a civilized community? You think perhaps it is the soldier, the armed man, or the laboring man. Not so. It is the women who are the most heroic part of any colony. Their labors are less because their strength is less. Their anxieties are greater; the risks they run are heavier . . . let us bear in our hearts reverence for Christian folk going out in the wilderness to plant a new community.

With the establishment of military posts in the West, the soldier became a familiar figure on the frontier. Fort Laramie was garrisoned the year round. During the next two decades of its existence it was an important base for numerous expeditions sent out against the many Indian tribes on the warpath.

(Continued on following page)

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Historic Fort Laramie

(Continued from preceding page)

In 1857 occurred a major event in the annals of western history which took precedent over all others at this period. It was the armed expedition sent by the government against the people in Utah. Before the military forces left Fort Leavenworth, Kansas, orders had been issued placing Fort Laramie under the command of the leader of the expedition, Colonel Albert Sidney Johnston. The fort served as an important depot for army supplies, and the quartermaster was heavily taxed because a large part of the food and equipment had to be put in storage and shipped to the troops at a later date. Winter came early to the West in 1857. Colonel Johnston and his troops met with unprecedented transportation difficulties and were forced to winter near the site of old Fort Bridger which had been deserted and burned by the Latter-day Saints who owned it. Negotiations to straighten out the difficulties were begun by a trusted and devoted friend of the Mormon people, Colonel Thomas L. Kane. In June of 1858 the troops entered the valley unresisted and established Camp Floyd some forty miles beyond Salt Lake City. There the army made its headquarters until the outbreak of the Civil War in 1861.

During the "sixties" the responsibility of Fort Laramie was greatly augmented by the exigencies of the Civil War. In addition to the continuing emigrant trains there was launched that daring enterprise, the Pony Express which gave to us the "air mail" of the 1860's. Following close upon the heels of the Pony Express came the first transcontinental telegraph pushed West by Edward Creighton, all following the great central route past Fort Laramie. To the duty of protecting these were added the Overland Stage Coach and the daily mail service. At the same time the Fort Laramie garrison was reduced considerably to aid in the defense of the Union.

Increasing signs of Indian unrest were apparent, and there were sporadic outbreaks of violence at isolated stage stations in 1862. By now the Indians understood the bleak future destined for them by the ever-increasing numbers of white men who came West. In July 1865, three

THE IMPROVEMENT ERA

thousand warriors of the combined tribes laid siege to the Platte Bridge station on the upper North Platte. Twenty-six white men lost their lives, including the young gallant Caspar Collins, son of a former Fort Laramie commander, from whom the present city of Casper, Wyoming, derived its name.

Retaliation for Indian outrages took the form of the famous Powder River Expedition sent out from Fort Laramie during the summer of 1865. The troops barely escaped starvation and annihilation, and the expedition ended in failure. Cries for a new peace council were heard, and in June 1866, peace commissioners and about two thousand Sioux met at Fort Laramie to work out some solution. Hopes for peace were shattered by the appearance of Colonel Henry B. Carrington and a large force intent on establishing posts along the route of the Bozeman Trail into Montana. These would penetrate the last fine hunting ground of the Sioux. The belligerent Red Cloud, sometimes called "The Red Napoleon of the Plains," with a large contingent of followers, withdrew in enmity. The tragic Fetterman Massacre was the result of the invasion of this area. In the spring of 1868, peace commissioners again arrived at the Fort with instructions to abandon the Bozeman Trail. This was bitter medicine for the army men who felt that their sacrifices had been in vain.

The "Second Treaty of Fort Laramie" conceded the Dakota lands to the Sioux and stipulated that they abandon the North Platte (Oregon Trail) country entirely. This in turn was "bad medicine" for the Indians because Fort Laramie had been their trading center since the establishment of the original fort in 1834.

The final conclusive struggle between the red men and the whites came as a result of the discovery of gold in the Black Hills in 1874. Excited miners illegally entered the Sioux country and were arrested by authorities, but this did not deter them. The indirect result of this invasion of Indian lands was the massacre of General George Custer and his entire command on the Little Big Horn in June 1876.

In the meantime the Union Pacific Railroad had pushed West from Omaha, Nebraska. The rails reached Cheyenne, Wyoming, in 1867, and

(Concluded on following page)

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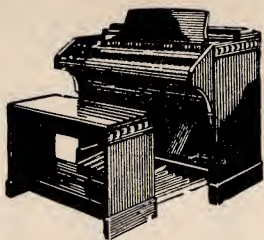
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Historic Fort Laramie

(Continued from preceding page)

the line was joined with the Central Pacific at Promotory, Utah, May 10, 1869. Despite the fact that hundreds of thousands of emigrants had followed the Oregon Trail route past Fort Laramie and over the South Pass area, surveying parties for the railroad had chosen a more direct course to the south, leaving the fort about one hundred miles north of the line.

The beginning of the end of this picturesque outpost was now apparent. The use of the railroad for transportation made the fort obsolete as a base of supplies. The power of the plains Indians had been broken, hence the soldier was no longer needed as a deterrent against hostilities. Cabins of homesteaders, with their large herds of cattle, were dotting the prairies. These hardy pioneers would get the needed aid from the territorial government then functioning. Old Fort Laramie, faithful guardian on the frontier, would be abandoned!

Orders for the fort's abandonment came in 1889, but it was not until April 1890 that the United States flag was hauled down and the last trooper marched away. Movable property was salvaged, and buildings and fixtures put on the auction block and sold for the paltry sum of \$1395.00. The entire reservation of 34,560 acres, including the wood and timber areas, was thrown open to homesteaders.

As the echoes of the last departing wagon train died into silence that April morning in 1890, an era of vast importance to the West closed. For forty-one years old Fort Laramie had calmed the troubled waters of frontier life and in doing so had held a unique place in the hearts and imaginations of a vast human tide as it swept through the storied gates of the fort, bargained for items at the Sutler's store, or rested in the coolness and shade of the post's buildings. Here had been a halfway house of the nation; here the trails crossed, ended, began. It meant the first hard stretch of the western journey completed, the end of the prairie stretches. From here on bold outlines of peaks and mountain ranges rimmed the skyline. Facilities at the post had given succor and aid to many thousands of those brave pioneers of yesterday, men and women

THE IMPROVEMENT ERA

who dreamed dreams of happy, peaceful homes in the great West, as they followed the trail by old Fort Laramie, that reached beyond the hills and disappeared into the sunset.

During the years immediately following the abandonment of Fort Laramie by the army, little or no thought was given by the public to the historical importance attached to the area. The more than sixty buildings had been stripped of all their valuable material and were rapidly falling into decay. But in the early 1920's public minded citizens went into action. In 1925 the legislature of the State of Wyoming memorialized the Congress of the United States to set aside the land comprising old Fort Laramie. The Historical Landmark Commission of Wyoming co-operated, and finally, in 1937, just forty-eight years after the government had auctioned the entire fort, the state of Wyoming purchased from private owners 214 acres of the original reserve and deeded it to the United States.

Today Fort Laramie National Monument is rapidly being stabilized and restored. The fort, once abandoned to the destruction of man and the elements, is to live anew as the West's best representative of the spirit and tradition of those early years!

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RUBY H. MORGAN
Editor

Company Manners

by Monica Downes



RHODA FLEMING was tired—tired and discouraged. As she looked about the familiar kitchen, she felt that she would like to run straight out the door and never come back.

There was nothing wrong with the kitchen, really. It was pleasant, well-planned, and comfortable. It was just that she had too much of it. She was in the kitchen every day, early and late. The family even ate in the kitchen.

Rhoda had not planned it that way. She and Henry had built this house with a large dining room, intending to serve meals as she had always been used to. But keeping house for a husband and three growing sons, and doing her woman's chores on a farm took all her time and energy. Besides, heating the dining room in winter in time for breakfast was a problem, and there wasn't time for taking those extra steps from the kitchen to serve. First as a makeshift when the boys were tiny, kitchen eating had gradually come to be accepted as a regular part of their life.

She knew the effect on the boys was not good. She had always believed that there were no such things as "company manners." She had tried to train her boys to use their

best manners every day. But they were slipping into easy going, careless habits—"kitchen manners" she called them. Perhaps if she had had a daughter to help—

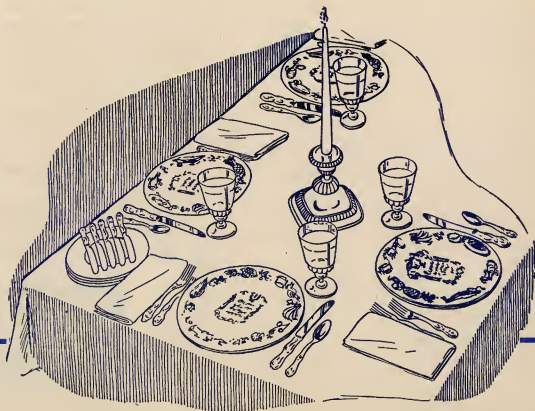
Rhoda dropped into the kitchen rocker and picked up a woman's magazine. Henry had asked for a boiled dinner today, and she had only to watch the stove while it finished cooking. She leafed through the pages. Here was an advertisement for silverware, a beautifully appointed table with a delicate flower centerpiece. The order, the harmony of line and color, gave her a sense of repose. Such a table was refreshment for the spirit. People who could live like that were fortunate.

Near the front of the magazine were photographs of a popular British movie star in her own home. And here was an interview. Of course she tried to look her best for

her own family, the star said. It meant getting up ten minutes earlier each morning, but it was worth it. And she always used her best china and silver. Not to do so would announce that she valued guests more than her own family.

That hurt. Of course Rhoda didn't care more for guests than for her own family. But didn't she make it appear as though she did? The oilcloth cover, kitchen china (some of it chipped and none of it matching), the worn plated silver which Great-aunt Matilda had used for forty years before she inherited it. No wonder the family had "kitchen manners."

She glanced at the clock. There would be just time enough. Her weariness forgotten, she carried out the best china plates, and put them in the warming oven. She covered the oilcloth with white linen and set out her wedding silver. If they



couldn't eat in the dining room, at least there would be an oasis of beauty and order in the kitchen.

She slipped outside for flowers. California poppies and bachelors' buttons grew in profusion. She would arrange them in the blue bowl Cousin Eunice had given her last Christmas. Then she freshened herself and put on a clean dress. She felt more serene and rested today.

Her eldest appeared at the kitchen door. His comment, "Whee, company!" as he caught sight of the table, sent a pang through Rhoda. Had she neglected her own so badly? The other two boys were now at the sink, scrubbing extra hard, brushing hair, and tidying up. They were really putting their hearts into it today.

Her husband stepped into the room. He looked shocked, as he asked, "Is this a birthday or something?" Poor Henry! He was always forgetting anniversaries and feeling guilty.

Rhoda faced them all, standing straight and dignified, but with a twinkle of mischief in her eye.

"Yes, this is a special day," she announced. "It's the beginning of a new plan. The Flemings are entertaining the Flemings. And we're going to do it every day!"

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Your gravy will never be lumpy if you make the thickening this way: Simply place flour in small screw-top jar and add plenty of cold water. Put lid on and shake vigorously to get a very thin, smooth paste. Stir into boiling gravy liquid.—Mrs. G. H., Hincley Utah.

Add a little lemon juice to water in which salad greens are to be freshened. This helps make them crisp.—M. M., Grandville, Michigan.

Children coming home from school are hungry and like to raid the icebox. Half of one shelf in our refrigerator is called the "snack shelf" and contains leftover dabs of meat, fruits, carrot sticks, jello, etc., stored in empty peanut butter jars; the children know they are free to use any of the things on this shelf.—Mrs. D. R. B., Salt Lake City, Utah.

An apron similar to a clothespin apron is handy for collecting small vegetables or fruit in the garden.—Mrs. M. M., Burbank, Calif.

APRIL 1953

Just in time for Spring planting... BOYCO'S NEW BIGGER POPPY BARROW



SPRING GARDENING'S MORE FUN THAN EVER with the new Boyco Poppy Barrow, for it features a bigger, more useful tray...one that really lets you cut the corners on hard gardening work. You see, the new tray holds more earth, and that means fewer trips when you have to move dirt or sand or mulch around your yard.

The new Poppy Barrow glides through its work, too, on a smooth-rolling, ball-bearing wheel...and a big wide tire that won't dig into your lawn. You'll never have to wrestle a Poppy Barrow to keep it upright, either, for its 4-point support under the tray assures perfect balance, even with a full load.

Cut your tough gardening chores...put the new Boyco Poppy Barrow to work in your yard.



Look for the NEW Poppy Barrow and BOYCO Garden Tools at your Hardware, Nursery, Feed or Department Store

UNITED STATES STEEL PRODUCTS

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UNITED STATES STEEL CORPORATION

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UNITED STATES STEEL

NOURISHING

WHEAT

**HOT 'N HEARTY—
READY IN SECONDS!**



Active families need Carnation INSTANT WHEAT!

YOUR FAMILY'S SURE to get off to a better start each day with a hot cereal breakfast—especially if it's Carnation Instant Wheat! For here's a hearty breakfast dish that's just made for active families—brimming as it is with all the natural whole wheat values of thiamine, niacin, phosphorus, and iron!

YOU'LL FIND that this flavorful cereal not only helps provide much-needed nourishment for work or play—but it saves you time!

THAT'S BECAUSE Carnation Instant Wheat is partially pre-cooked... cooks in "no time"! And—just wait and see...

SLEEPY MORNING APPETITES will be all the keener when tempted with the rich goodness of this genuine Northwest premium wheat! So order Carnation Instant Wheat today—and delight your family tomorrow!



Same Famous Family As Carnation Milk

Crocheting for Profit

by Theresa E. Black

HAVE you ever looked longingly at store windows or through ads at articles you wanted or needed?

Most of us have experienced the sickening feeling of not being able to buy those things, and we have dismissed them as an impossibility. But they may not be such an impossibility as we think.

When your budget has stretched as far as it can, it is true that you may have to quit buying; but when this happens, why not try trading?

Take an inventory of your possessions—everyone possesses something. Look through the attic for things you no longer need nor want.

Maybe you have some skilled talent such as sewing, embroidering, baking, or perhaps you could spare a few hours for baby sitting.

Someone wants whatever you have

and may not be able to pay cash for his or her needs or desires.

I make crocheted tablespreads and bedspreads that I value from \$25.00 up to \$150.00. It is often difficult to sell an expensive spread for cash, but there are many people who are not only willing but also eager to trade.

I called a dealer in television sets and told him that I could not afford to buy one. Then I described my crochet work to him. That evening he brought his wife to my home. They wanted and needed the crochet work, so they gave me a nice television set for its value.

Once I saw an accordion advertised for \$200.00. I called and asked if they may be interested in crochet work. They came to my home and decided that it would be easier to sell several small pieces of crochet



The dramatic effect of this crocheted hat and bag is achieved by adding pearl beads in matching colors.

THE IMPROVEMENT ERA

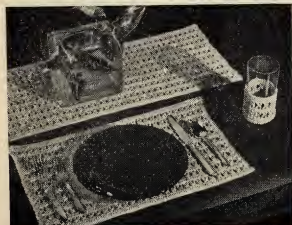


A stole such as this, crocheted in a simple design, can be practical as well as smart.

work than to sell the accordion for the full sum of \$200.00.

Our studio couch and two chairs were badly worn. When I called an upholstering firm, I found that it would cost close to \$175.00 to get them completely renovated. We paid for the material, and they took crochet work for their work.

If you are experiencing difficulty in selling your crochet work, your talents, or your "no-longer-needed" possessions—why not try trading for something that you need and want?



One will do instead of two!

ZEE - the
PAPER TOWEL
with
"sponge fibres"

So-o-o-o absorbent!
That's why ZEE Towels are
so-o-o-o economical.
ZEE's "Sponge Fibres" soak up
water, yes, and grease,
fruit juices, spilled milk...
just like that! Because of
better perforation ZEE Towels

zip off the roll neat and whole! Next time, get ZEE!

Crown Zellerbach Corporation © 1953



"I couldn't run my house without ZEE paper products!"

Toilet Tissue



Waxed Paper



Napkins



"WESTERN
LOCKERFOIL
and LOCKERAP
are best for
Deep Freezing Meats,
Fish, Game and Fowl!"



"WESTERN
LOCKERFOIL
and
WESTERN
LOCKERAP
have many other
uses around
the home
... makes
housekeeping
easier!"

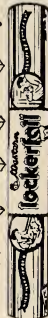
Use Lockerfoil as shelf and
drawer liners paper. Can
be easily washed over and
over again.

Roll candles to be stored
in Lockerfoil. Keeps them
from sticking, losing shape.

Place a layer of Lockerfoil
under potted plants to pre-
vent water marks.

Use Lockerfoil to roll pie
crust out. Saves cleaning,
keeps crust from sticking.

Roll 60 sq. ft.
18" wide.



Use Lockerap to protect
left-overs in the refrigera-
tor. They stay fresh longer.

Put Lockerap under ice
trays to prevent sticking.

Wrap colored clothes,
dampened for ironing, in
Lockerap. Keeps colors from
running.

Make a cover for soap
boxes of Lockerap. Dampness
can't reach soap. Saves
soap... keeps the box from
falling apart.

100 sq. ft., 18" wide.
Also Handy Roll,
60 sq. ft., 18" wide.

Remember, wrapping in Western Lock-
erfoil and Lockerap keeps meat, fish,
game, fowl, corn-on-the-cob and bread
moist and tasty as the day you put them
in your freezer.

AT YOUR LOCKER PLANT OR GROCERS

FREE →

Send for beautiful
32-page booklet on
how to freeze, thaw
and prepare frozen
meats, 27 wonderful
recipes. Address re-
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of your freezer cabinet, to WESTERN
WAXED PAPER DIV., N. Portland, Ore.



WESTERN WAXED PAPER DIVISION
Crown Zellerbach Corp.
PORTLAND • SAN LEANDRO • LOS ANGELES



PARTY FOODS

WHAT to serve? (Perennial ques-
tion!)

Whether the question arises
for the fireside group or for party
refreshments, T. V. snacks, or un-
expected callers, various breads or
crackers can be a satisfying answer.

Hot quick breads such as whole
wheat biscuits or muffins served with
a sweet spread, fruit and nut loaves

Bread with a firm texture makes
good sandwiches and day-old bread
that has been refrigerated will slice
better. Be sure to line the slices in
pairs for spreading. Use creamed
butter (melted produces a soggy
product) and spread with a wide
blade spatula; two or three sweeping
strokes to cover the whole slice from
edge to edge is sufficient. Use a sharp
knife to cut, holding sandwich with
the thumb and index finger.

Most fillings can be made in ad-
vance and stored in the refrigerator in



served with cream cheese or creamed
butter and honey, crackers with
colorful toppings, or sandwiches with
a variety of fillings cut in unusual
sizes and shapes would meet many re-
quirements.

Serve an assortment buffet style or
pass them appetizingly arranged on
large trays or platters. Accompany
them with fruit juice punch made
with your home-canned variety such
as grape, plum, apricot, or peach
nectar. Peppy tomato cocktail, served
hot or cold, is always acceptable.



low flat containers. Always store
covered. Have spreads at room
temperature when you start. Sand-
wiches can be stored in refrigerator
well wrapped as long as twenty-four
hours.

Some sandwich fillings adapt to
quick-freezing such as peanut butter,

THE IMPROVEMENT ERA

American and cheddar cheese, cream cheese, sliced or ground meat, and fish or chicken. Egg white becomes tough when frozen. Do not use mayonnaise or jelly unless each slice of bread has been spread well with peanut butter or cream cheese, to the edge of the bread. Allow one hour for thawing.

SPREADS

Basic Cream Spread

1 cup butter warmed to room temperature and creamed.

For meats and cheese fillings, the cream spread may be seasoned with 2 tablespoons of any of the following:

Horseadish, scraped onion, chopped chives, or fresh herbs.

Sweet Spread

(To be served on hot breads or fruit and nut loaves)

- 1/2 cup butter, creamed
- 1/2 cup sweetening (molasses, honey, maple syrup, brown sugar)
- 1/2 teaspoon seasoning—optional (cinnamon, nutmeg, or allspice)

Blend well with a rotary beater.

Creamed Cheese Spread

- 3 oz. cream cheese
- 3 tablespoons firm jelly (cranberry, mint, or apple)

FILLINGS

Egg and Cheese

- 1 cup sharp American or cheddar cheese, grated
- 2 eggs, hard cooked, shredded
- 2 tablespoons chopped pimento, olive, or green pepper
- Salad dressing or mayonnaise to moisten

Baked Bean

- 2 cups baked beans, mashed
- 1/2 cup thick catsup or strained chili sauce
- 2 tablespoons pickle relish
- 2 tablespoons mayonnaise (if mixture needs to be thinned)

(Continued on following page)



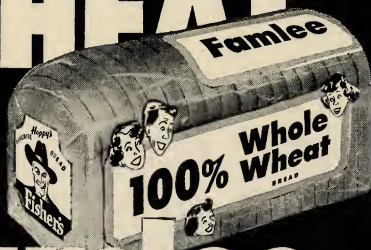
Only the best olives go to
EARLY CALIFORNIA
BRAND



have you tried this
EARLY CALIFORNIA OLIVE SALAD LOAF
Meal-time magic that turns a delicious, mouth-watering salad into a main course. For meal-time magic at its best, write to Pacific Olive Company, Visalia, California, for recipes.

Fisher's **100% WHOLE WHEAT**

HAS
JOINED
THE



Famlee



Toasted wheat germ makes this hot wheat cereal better tasting and better for you!



Youngsters! Adults! Infants! The whole family likes this creamy-rich, energy-packed cereal because of its swell, roasted nut-like flavor. And what "go" power it gives them!

Unlike other cereals, Wheat Hearts is enriched with 20% toasted wheat germ, and wheat germ is a wonderful source of vitamin B-1! Actually, this cereal is 6 times richer in vitamin B-1 than whole wheat itself.

Life-giving protein! Food energy! Essential minerals! Valuable vitamins! You get them all in this great cereal. Doctors recommend Wheat Hearts for youngsters to grow on, for adults to go on.

Best of all, Wheat Hearts cooks in 3 minutes, costs less than a penny a serving! Tomorrow morning serve Wheat Hearts, piping hot and hearty, with milk and sugar, plus a spoonful of your favorite sparkling-good jelly. M-m-m-m! It's delicious!



SPECIAL OFFER: A beautiful "Queen Bess" patterned Jelly Spoon in Tudor Plate, yours for only 25¢ and a Sperry Wheat Hearts boxtop. Made by Oneida Community Silversmiths. An exclusive design and a remarkable offer! Order as many Jelly Spoons as you like, for yourself and for gifts, but for each Jelly Spoon enclose a Wheat Hearts boxtop and 25¢. Mail to Wheat Hearts Jelly Spoon, Dept. I, Oakland, California. Offer expires May 30, 1953.

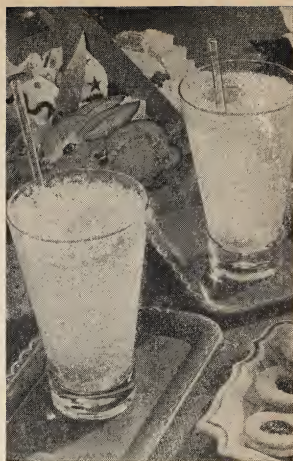
So good... and so good for you

WHEAT HEARTS

Another fine product of Sperry...
for 101 years a leader in the West



"SPERRY," "WHEAT HEARTS," ARE REGISTERED TRADEMARKS OF GENERAL MILLS, INC.



Party Foods

(Continued from preceding page)

Liver Sausage and Egg

- 1/2 cup liver sausage, grated
- 2 hard cooked eggs, chopped
- 1 tablespoon chopped onion
- Salad dressing or mayonnaise to moisten

Carrot and Tuna

- 1 can tuna fish
- 1 cup finely grated carrot
- Salad dressing to moisten

Chipped Beef

- 1/4 pound ground, chipped beef
- 1 tablespoon minced mustard pickle
- Salad dressing to moisten

Ham and Cheese

- 1 cup ground, boiled, or baked ham
- 1 cup finely grated cheese
- 1/4 cup minced sweet pickle
- Salad dressing to moisten

The Presiding Bishopric's Page

(Continued from page 277)

made to leaders the previous month; (2) review activity records of all quorum or group members and unordained male members, as recorded in the respective roll books; (3) make and record assignments to leaders to visit those needing attention for any reason during the ensuing month.

THE IMPROVEMENT ERA

Part Three provides for a short council meeting of each of the two ward committees. While the bishop is attending one meeting, his counselors will attend the other meeting, alternating each month.

Problems of specific interest to the respective committees will be taken up in each council meeting: These problems may include such items as, (1) adequate social and fraternal activities; (2) quorum service projects designed to promote the unselfish giving of oneself in the interest of others; (3) Church welfare projects; (4) training of quorum presidencies and group leaders; (5) review of latest monthly report with a view toward overcoming weaknesses; (6) recommendations for advancements in the priesthood.

Ward Aaronic Priesthood Meeting

The full time of the second priesthood meeting in each month is to be a joint assembly attended only by bearers of the Aaronic Priesthood and unordained male members 12 to 21, senior members of the Aaronic Priesthood, and unordained male members over 21, and their leaders.

The object of this joint Aaronic Priesthood assembly each month is to bring the bishopric into a more personal and direct relationship with those over whom they preside as the presidency of the Aaronic Priesthood. The bishopric will conduct the meeting and occupy the entire time of the joint assembly in giving counsel and instruction to all bearers of the Aaronic Priesthood and their leaders. Occasionally, as an exception and not as a rule, a special speaker may be invited to discuss a subject requiring special training and abilities.

Cottage Meetings for Priests

Under the direction of the bishop, priests under 21 are to be assigned to conduct and participate in cottage meetings in which their responsibilities are outlined in D. & C. 20:46-47, may be fulfilled.

Each priest under 21 is required to participate, as a speaker, in at least two such cottage meetings per year as an added requirement of the individual Aaronic Priesthood award for priests.

Young L.D.S. girls may be invited to attend such cottage meetings for priests and may furnish vocal or instrumental solos, duets, trios, quartettes, or chorus singing, but may not participate in any other way.

Priests cottage meetings should be appointed in the homes of understanding Saints who are sympathetic to this kind of training for priests.

APRIL 1953



Completes 40 years of prize-winning cookery

Busy Mother Has Won Over 400 Cooking Awards

Mrs. Rubie E. Holbrook of Layton, Utah, sorts some of the awards she has won in cooking competitions—they total over 400! Just last fall she took top honors at the Utah State Fair and Davis County Fair.

Mrs. Holbrook gives a lot of credit for her success to Fleischmann's Active Dry Yeast. "It rises fast every time," she says. "And it's so easy to use!"

Prize-winning cooks prefer Fleischmann's Active Dry Yeast—out of 5000 winners surveyed, 97% like Fleischmann's best. It's so much handier than old-style cake yeast—keeps for months on the pantry shelf. Always rises fast! Now when you bake at home, it's convenient to use yeast. But use the best—look for the label and get Fleischmann's Active Dry Yeast.

Phonograph Records For The L. D. S. Home

THE STORY OF NEPHI

adapted and dramatized
from the Book of Mormon

Two 12" semi-flex records 78 rpm—\$3.75

JESSIE EVANS SMITH

Roy Darley, Accompanist

Two 10" semi-flex records 78 rpm—\$1.16 each

"Angelic Choir"

with M.I.A. Youth Chorus

"That Sweet Story of Old"

Solo

"In the Luxembourg Gardens"

Solo

"Four Ducks On A Pond"

Solo

KING OF GLORY

(He That Hath Clean Hands)

with Tabernacle Choir

12" semi-flex record 78 rpm — \$1.31

MY PICTURE BOOK OF SONGS

Children love these 19 cleverly
dramatized tunes

Three 10" records in album — \$3.25

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**RECORDING
ARTS, INC.**

19 West South Temple St.
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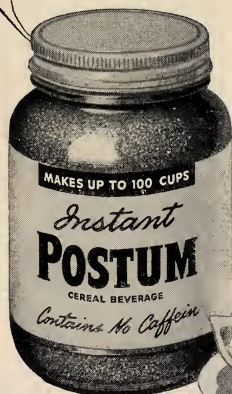
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Utah customers add 2 percent sales tax



BY THE MAKERS OF

MARCAL PAPER NAPKINS

It's the FAMILY FAVORITE *anytime everytime!*



A Product of General Foods

Wonderful,
Hearty Flavor!

Contains
no caffeine
or any other
drug!



The Beginning of the Blessing

(Continued from page 229)

cestral research. Attendance at the Genealogical Library has reached an all-time high. The annual report of the librarian for 1952 shows 34,575 registrations by patrons doing research. During the year these were served 141,512 books and 43,575 rolls of films. The average daily attendance for the whole year was 158, but that for the month of January 1953 was 216. On many days the attendance reached nearly 300; recently 346 registered on one day.

More and more searchers are finding in the films the solution of their problems. New alterations now underway should provide about eighty-five reading machines for the ones consulting film sources.

Verily, in fulfilment of President Woodruff's dedicatory prayer, the records of the past are being placed in our hands.

Another fruitful source is continually sought by numerous searchers. The archives contain a total of 1,760,000 family group record sheets, alphabetically arranged. In addition there are 47,000 pedigree charts on file there. Ordinarily this is the first place a new researcher should begin, in order to ascertain what others have already done for his kindred. Adjacent to it is the temple index bureau, an immense file containing sixteen million cards alphabetically arranged—each card representing an endowment administered. This file has a twofold purpose: to prevent duplications of ordinances and to serve as a vast reservoir of genealogical information. Thus it is an indispensable and priceless storehouse of facts on our forefathers.

An impressive indication of the awakening spirit of research and temple work among the youth of the Church is seen at the library and archives every Saturday afternoon. Enthusiasm is high in the Campus Branch of the students of Brigham Young University. Hundreds are participating in the search for their forefathers and in doing temple work for them. Special arrangements have been made for them to attend the Genealogical Library in Salt Lake City each Saturday afternoon. On Thursday and Friday evenings and on Saturday afternoon of January 22, 23 and 24, thirty-nine percent of the Campus Branch membership, or 435

THE IMPROVEMENT ERA

The finest candy you can buy

OSTLER'S



For Birthdays,
Mother's Day,
Parties, or just a
treat for the family
... it's Ostler's
Paradise, or Opera Milk
Chocolates ...
the best you can
buy!

Ostler's PARADISE

WINNER OF 20 FIRST PRIZES AT UTAH STATE FAIR!

Sold wherever GOOD CANDY is sold! Ask for it!

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A COMPLETE
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Salt Lake City, Utah



MAAS CHIMES, Dept. 219, Los Angeles 39, Cal.

persons, took part in research or in service at the temple. On Saturday seventy went to the temple, and 225 searched at the archives or in the library among the books and films. They arrived from Provo in a fleet of large busses and advanced to the ancestral quest with all the eagerness of youth. The more experienced served as coaches to the others. They literally swarmed into every department, and seating capacity in the library and archives was entirely inadequate. Everywhere one could see youthful searchers studying pedigree charts and family group records previously prepared by others; others took turns consulting the card index files and searching with skill printed family genealogies and histories of communities where forefathers lived. Each week this activity is repeated. Surely this is prophetic of the greater and more glorious future of this work.

Said Brigham Young,

To accomplish this work, there will have to be not only one temple but *thousands* of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal . . . we will get their genealogies as far as we can. By and by, we shall get them perfect.⁷

At the dedication of the Salt Lake Temple President Wilford Woodruff was led to tell the people of some temple events of the future:

He wanted the Saints to know that we will be able to get the records of the fathers. They will come to us in time. He said many more temples would be built in North and South America. This will be the work of the Millennium. We will find most glorious temples in the heavens, and the Lord wishes us to imitate them as far as we can. It is our duty to build good temples and to make them glorious and beautiful that God himself and the Son of God with his angels may visit us there.

He referred to the vision he had had concerning this temple, especially one in which he saw a great crowd of Lamanites come into the temple to do work, and they did more in one hour than we could do in a day.

Every faithful elder who is laid in the grave goes at once to preach to the spirits in prison. Millions will hear them who are waiting to be redeemed. Thousands of the dead have been redeemed; millions are yet waiting for their prison doors to open.⁸

President Anthon H. Lund once said in conference:

We look forward to the time when the land of Zion will be covered with temples, so that the great work may go on, both for the living and the dead.⁹

(Concluded on following page)

⁷Discourses of Brigham Young, pp. 604, 616.

⁸From stenographic reports of the dedication proceedings; Saviors on Mount Zion, p. 210.

⁹Utah Genealogical and Historical Magazine, 9:74.

Lumberjack Syrup for Sunday Breakfast Flavor

every day in the week!



The image shows a bottle of Lumberjack Syrup with a label that reads 'LUMBERJACK SYRUP' and 'VALLEY'S INC.' Next to it is a stack of pancakes on a plate, topped with a pat of butter and a drizzle of syrup.

Switch
to
better-
tasting
MORNING
MILK

**—Born and raised
in UTAH!**



Utah's own Morning Milk is the milk with the guaranteed finer flavor. Try it just 7 days and you'll never be satisfied with any other brand.

You can taste the difference!

Fritos RECIPE OF THE MONTH

FRITOS STUFFED CABBAGE

SERVES 4-6

- | | |
|-----------------------------|-------------------------------|
| 1 medium Head of Cabbage | 1 Egg |
| 1/2 lb. (1 cup) Ground Beef | 1/4 tsp. Monosodium Glutamate |
| 1/2 medium Onion (chopped) | 2 tsp. Evaporated Milk |
| 1/2 tsp. Salt | 3/4 cup Crushed FRITOS |
| 1/8 tsp. Pepper | (Measured after crushing) |

DIRECTIONS:

Fold back several of the outer leaves of the cabbage, removing the center to allow for filling. Mix the remaining ingredients, place in cabbage and close opening by folding leaves over top. Tie cabbage in thin cloth. Cover with boiling salty water and simmer until tender. Slice in wedges and serve.

*Fritos is the registered trade-mark of The Frito Company



A MEALTIME TREAT THAT'S HARD TO BEAT!

The Beginning of the Blessing

(Continued from preceding page)

Of the building of temples and the work therein, President Woodruff explained:

This is a preparation necessary for the second advent of the Savior; and when we shall have built the temples now contemplated, we will then begin to see the necessity of building others, for in proportion to the diligence of our labors in this direction, will we comprehend the extent of the work to be done, and the present is only a beginning. When the Savior comes, a thousand years will be devoted to this work of redemption; and temples will appear all over this land of Joseph—North and South America—and also in Europe and elsewhere; and all . . . must be officiated for in the temples of God, before the Savior can present the kingdom to the Father, saying, "It is finished."²⁰

²⁰Journal of Discourses, 19:229-230.

The Salt Lake Temple

(Continued from page 224)

all others for which the members of the Church had longed. Nor was it the last to be built, and President Brigham Young predicted that the time would come when temples would be erected all over the land of Zion and in foreign lands.

Why do we build temples? It is because the Lord commands it. For what purpose are they built? In order that sacred ordinances and covenants necessary to the exaltation in the celestial kingdom may be bestowed upon all those who are worthy of the exaltation. In relation to these blessings the Lord has said:

That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the Firstborn.

They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fulness, and of his glory. (D. & C. 76:52-56.)

We can discern from this that according to the letter of the commandment, none are entitled to enter the temple and receive these ordinances except those who have prepared them-

THE IMPROVEMENT ERA

GET
CLABBER GIRL
and you will like its
balanced double action
It guarantees
the best results
and
BAKING
SATISFACTION

ALL-O-WHEAT is Delicious

- Tasty rich golden-wheat flavor
- Full natural Vitamin A, B, E, G value
- Costs so little—Cooks so quickly

Serve all the family . . .

ALL-O-WHEAT
Makers of
Rolled Wheat Flakes
and Unbleached Flour
Ogden,
Utah

IN USE for SEVENTY-FIVE YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

HALL'S REMEDY

Salt Lake City, Utah

HULMAN & COMPANY
TERRE HAUTE, INDIANA

selves for exaltation by the keeping of all of the commandments and have prepared themselves by faith and faithfulness to be so endowed. This strictness is not always followed and many are privileged to receive some of these ordinances on the promise of faithfulness thereafter.

So important did the Lord consider the need of a temple in Israel, he commanded Moses to build one while the children of Israel were in the wilderness. This was built of the most costly materials that the Israelites could produce. It was a portable building that could be taken down and set up as the camp of Israel moved in their journeying from place to place. It is frequently spoken of as the tabernacle. It was to this building that Samuel was taken by his mother in his childhood. In the days of Solomon, Israel was commanded to build a permanent temple which served them until through their rebellion and corruption it was destroyed by Nebuchadnezzar at the time of the captivity. On the return of the Jews from this bondage, by decree of Cyrus the Persian, the temple was rebuilt. Later it was neglected, and then it was repaired and partially reconstructed in the days of Herod. This was the temple as our Savior found it.

Since the resurrection of our Savior, baptism for the dead has been performed. This ordinance belongs to the temple as do all the ordinances pertaining to the salvation of the worthy dead. At the time of the building of the Nauvoo Temple, the Lord said:

For therein are the keys of the holy priesthood ordained, that you may receive honor and glory. . . .

For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. (D. & C. 124:34, 36-38.)

Today it is the privilege of the Latter-day Saints to go to this sacred house, and there receive all of these blessings in fulfilment of the promise of the Lord through Jeremiah.

APRIL 1953



New classes:

- Typing
- Shorthand
- Hy-Speed Longhand
- Gregg Shorthand, Simplified
- Accounting
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Your Page and Ours



Dina Kay Bingham

Thirty-sixth Ward of the East Ogden (Utah) Stake has reason to be proud of their young people and especially Dina Kay Bingham. She has completed her fifth year of perfect attendance at Sunday School, fourth year perfect attendance at sacrament meeting; and with the recent exception of six meetings which she missed because her employment conflicted with Mutual hours, her fourth year at M. I. A. She has been given three one hundred percent award pins and is a Silver Gleaner. She is the daughter of Asael and Evelyn Bingham.

Dear Editors:

THE issue of THE IMPROVEMENT ERA came with my small offering of my work, and an editor also sent me a clipping from the same issue, from Washington—showing how your fine magazine gets around! This latter city seeming to have been cut off from the rest of the country for the past some years, to many of its citizens!

Thank you very much for sending me the copy. I think this is always a gracious act toward the contributor by editors! And one appreciated even by those who seldom if ever, receive a rejection slip, I have found.

Most sincerely,
/s/ Ormonde Butler

Beach, North Dakota

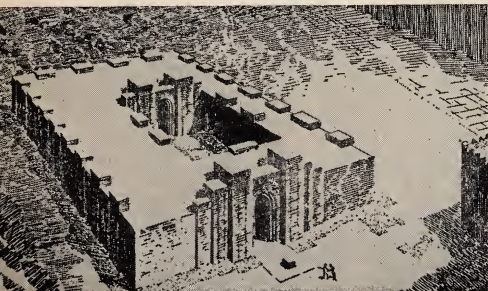
Dear Friends,

YOUR fine magazine is still as much enjoyed as ever. Every issue makes one again encouraged to be in the association of so noble a people who publish it. I have yet to find anything to be prejudiced against. What a far cry from some of the humiliation heaped on by professed Christians. One would think the tragedies would expose the mockery, but history never seems to be predisposed that way.

Many, many thanks again for your good magazine. I also appreciate the Saturday edition of *The Deseret News-Salt Lake Telegram*.

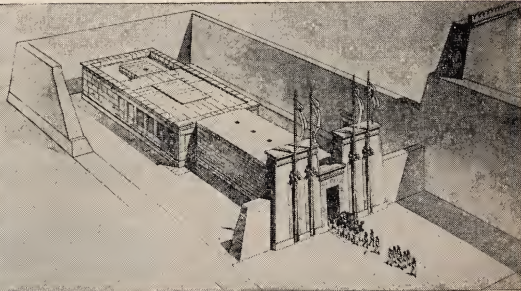
Sincerely,
/s/ Edwin Buldhaupt

Reconstruction of a Babylonian temple.



Model of the small Egyptian Temple of Medinet Habu under the Ethiopian kings.

—Photos courtesy of the Oriental Institute, University of Chicago



(These temples are described in detail in Dr. Sperry's article, page 230.)

Dear Editors:

IT GIVES me great pleasure to see "Evidences and Reconciliations" by Dr. Widtsoe continuing for a time in THE IMPROVEMENT ERA.

These articles have truly been helpful and inspiring. I have often wondered, in late years, if some other gifted writer would take up this same line of work for THE IMPROVEMENT ERA after Brother Widtsoe's pen had been laid aside.

Dr. Widtsoe himself puts the matter appropriately in Volume 1 of *Evidences and Reconciliations* in the preface, as follows:

"Inquiries from honest searchers after truth should always be welcomed. Intelligent learners, in any field of knowledge, ask for explanations as problems appear in their studies. Indeed, the questions asked often mark the degree of proficiency attained. Those to whom no problems occur are asleep at the wheel of truth."

It is my earnest hope that this stirring challenge of this valiant soul shall be accepted by THE IMPROVEMENT ERA through the years that lie ahead. May the torch which he carried so faithfully and so long be held aloft by other hands to light the path of truth.

Very sincerely yours,
/s/ J. M. Riggs
Hatch, Utah

Dear Brethren:

I FIRST subscribed through F. M. Lyman in 1897 September to THE IMPROVEMENT ERA. The next year my Brother, Alvin, got the ERA from the P. O. and kept it a month, then it belonged to me. My father F. L. Porter subscribed for it. I have had it ever since.

Am very grateful to God for the ERA.

Yours sincerely,
/s/ L. Leroy Porter



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